

Rev Alexander Allen
305 Palm Ave
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The Living Church

VOL. LII

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GREAT MEN tend to lose their human nature in the aftertimes. They become symbols of forces and ideals, being absorbed into a train of thought on historic cause and effect—as factors in our judgments rather than as faces for our imaginations. But we need the touch of the hand and the sound of the voice. The great man must walk by our side if we are to walk well. The affair can be managed; it is not a question of the dissembling years altogether—a contemporary is not a matter of time, except etymologically—it depends upon us.—W. E. Leonard.

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VOL. LII

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EDITORIALS AND COMMENTS

"Eli, Eli, Lama Sabachthani?"

"Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him."

ALL Europe is reechoing the cry to-day; and as nineteen centuries ago, so now, no Elias has come, and the very expectation of an Elias is founded on a total misapprehension of the cry.

Precisely what psychical experience of our Lord led to that cry we cannot know, and it has been the subject of devout speculation during the Christian ages. Nothing but sin can come between the human soul and its God. The sin of the world had been laid upon Him who hung upon the cross. That sin was not illusory. It was no mere defect of mortal mind. It was so real that, though the sin was not His own, it rested upon Him, and somehow the ever-present vision of God in the perfection of His being and of His beauty had been eclipsed. Neither theology nor psychology has ever quite penetrated the exact relationship of godhead and manhood in Him who was both God and man; so that one would treat very cautiously and very reverently of His mental processes. The cry of being forsaken must ever remain shrouded in mystery so long as we see only through a glass darkly.

And yet there is probably no other single utterance of our Lord that so fully brings comfort to us who know what is meant by intellectual strain in religious matters. It is not only to the Son of God that the evil one addresses the insidious temptation to agnosticism: "If Thou be the Son of God . . ." To the sons of God also it comes. Where is that God who calls us His sons? "Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour." "Lord, how long wilt Thou hide Thyself? For ever?" "Lord, where are Thy old loving-kindnesses which Thou swarest unto David in Thy truth?" The same temptation has come to His servants in all ages, before the Incarnation and after. And in the midst of it it is not easy to answer with the Psalmist: "And I said, It is mine own infirmity; but I will remember the years of the right hand of the Most Highest. I will remember the works of the Lord and call to mind Thy wonders of old time."

THE VOICE of Europe: "My God, my God, why hast Thou forsaken me?"

The Christian world has lifted up its voice and implored peace. Perhaps the neutral nations have been stronger in their emphasis on peace than those at war, for these latter have necessarily been asking chiefly for victory. But we in America do not need the admonition of the English papers that we must not pray for a premature peace; that if a sudden peace should come to-day, with the contesting armies arrayed precisely as they are and the international condition remaining

precisely as it is, it would be a world-wide, if not an age-long, calamity. In praying for peace we do not need to provide Almighty God with the latest bulletins from the field nor with the vari-colored "papers" of the nations. Our prayers for peace look away from the immediate horror and ask that the spirit of peace may come to the nations, so that they may not merely stop killing but also "seek peace and ensue it."

And beside these prayers of the neutral nations and of world-wide Christendom in all its forms, there is arising, day by day and night by night, the cry of anguish from mothers and wives from the Caucasus to Vancouver Island, imploring Almighty God, without hair-splitting insistence upon the political questions involved, to bring peace now; to protect very particular sons and husbands who, this day and this night, are in danger. There are cries of agony from hundreds of miles of trenches and from battlefields soaked with blood, imploring that the horror may be stayed and that peace may come. Millions in the lands ravaged by invading armies, on the west and on the east, are crying out in hunger and in distress for peace. The weird, wild cries arise to heaven in a mighty, wordless wail, such as only God can interpret. And the war continues with unabated horror.

But yet not a sparrow falleth to the ground unnoticed by the heavenly Father of them all. The very hairs of all these multitudes of men and women in distress are numbered; they are of more value than many sparrows.

But the war continues; the horror grows.

MAN CREATED this condition.

The diplomacy of the nations has not been founded on the first and great commandment nor on the second that is like unto it. Generation after generation has passed by, has listened to the gospel message, has been content to apply it to individual souls, and has failed utterly to apply it to the activities of the State. Roman and Greek and Anglican and Protestant have eagerly, sometimes angrily, vaunted the purity of their own religion and the errors of the religion of their opponents; and not one of them has been proof against what—now that the scales have suddenly fallen from our eyes—we see as the crowning heresy of modern Christianity.

It is superficial to look only at immediate causes for this outbreak. The religion of Jesus Christ, applied in the chancelleries of the world, would effectually prevent any war of aggression. This is not to say that the application of force by a nation is wrong *per se*, for it is not. It is rather to say that such application on the part of a Christian nation would be unnecessary and unthinkable if the Christianity of the individual, be it that of any one of the four great groups in Christendom, were also the Christianity of the State.

The present international system has broken down. Rival "alliances" and "ententes," with plots and counterplots, with an illusory "balance of power" between them, have produced their inevitable result. In their very nature these ran counter

to the Christian law. It is popular to condemn "militarism" for what has happened, but the real responsibility goes back of that. Militarism has been but a means toward preserving this unchristian "balance of power." The "concert of Europe" once held out hopes of better things, but the nations were not willing to abandon their criminal division into rival and hostile groups, and the exponents of the Christian religion in the several lands have not perceived the unchristian character of that division.

The secret of universal peace, at least among Christian nations, is latent in the gospel. "On these two commandments hang all the law and the prophets" is so fundamental as to make its disregard by nations in their corporate capacity an act of apostasy. Yet the diplomatic relations of the nations have neither been based on the love of God nor on the love of man. Great statesmen knew better than He who enunciated the principle; and the result of their statesmanship now stands revealed in all its lovelessness before the world.

We earnestly pray Almighty God to intervene and make peace; but how can He make peace apart from the principles that make for peace? Man has been plainly told how to administer his affairs, and the nations have chosen to do something else. They now reap what they sowed.

"My God, my God, why hast Thou forsaken me?" Ah, we rather have forsaken Him! We knew the gospel and we have practised a diplomatic paganism.

But the way of peace is still inherent in the gospel. To-day, if the powers at war could be induced to dismiss their several foreign ministers, whose diplomacy at least ended in colossal failure, and appoint in their respective places some one who keenly appreciates the social bearing of the gospel of Jesus Christ and is determined to practise that gospel in the affairs of the State, peace could come immediately. It would be immaterial that Germany occupies all of Belgium and an eighth of France; the question for the Christian diplomats to determine would be, not *does* she, but *ought* she thus to occupy them? Immaterial that Austria exercises sovereignty over Trieste or Bosnia; the question would be, *ought* she to? Immaterial wholly that Germany owns the largest guns on land and Great Britain the largest on the seas; these would not be a factor in determining questions at all. Does anybody suppose that if Germany should appoint Mr. John R. Mott, and Great Britain should appoint Bishop Montgomery, and France should name Mr. Robert E. Speer, and Japan should commission Bishop McKim, each as its plenipotentiary with full powers to determine terms of peace, another shot would be fired? [We have no doubt there are German equivalents of Mr. Mott and French equivalents of Mr. Speer, though there is no reason why aliens should not be vested with that power; we cite these names because they will best suggest certain characteristics to our readers.] God has not forsaken the nations. He has shown, through His Son, how they can each live at peace with the other. But it cannot be done by virtue of the principle of *might*.

And here is the limitation of the dream that peace can come by means of Hague tribunals. These can only preserve a *status quo* among nations. They can examine the question of the regularity of Austrian sovereignty over Bosnia, Russian over Galicia, German over Poland or Alsace, and deliver their findings, as a court of law would declare the ownership of a piece of ground. Christianity would go much further. *Ought* Austria to rule over Bosnia, Russia over Galicia, Germany over Poland or Alsace, would be the question that these diplomats would seek to solve. Is Serbia fit to maintain her independence, or is it rightly forfeited? Is Russia reasonably entitled to a port on the Mediterranean? Has Turkey so governed Constantinople that it is entitled to retain it and to close the Dardanelles? Has British supremacy been a blessing or a curse to Egypt? The Hague cannot settle these questions; true Christian diplomacy, based on the first and greatest commandment and the second that is like unto it, can. After nineteen centuries of failure of pagan diplomacy since the principle was so clearly enunciated, is it not time that Christianity was tried?

JUST now the psychic sense of desolation passed away from our Lord, as He hung in pain upon the cross, we cannot know. He must have had a sense of the painful inadequacy of the "spunge filled with vinegar" to give Him what He craved; but sponges soaked in drugs are about all that the world is even yet able to offer to the soul that craves for God. Blessed

be the soldier who offered it; blessed, the Red Cross and all the forces of alleviation that are at work in the world to-day. But—Jesus wanted, and the world wants, God, and His justice, and His rule of love.

The sense of the Presence of the Father came back to Him. He was quietly living the Father's will, and so He could not be separated from Him. All the problems of the universe can be solved through the philosophy of that will. His Kingdom will come, when His will is done on earth as it is in heaven. Then will war have passed out of the reckoning of the nations, because no place will have been left for it.

The whole range of time passed, perhaps in a moment, before His sacred vision. The entire scope of the dispensation of the Incarnation unfolded before Him. The night of the seventh day of creation, in which God rests from His labors, loomed clearly before His eyes. Summing it all up, realizing in one breath all the slow process of the redemption of the whole race, He closed His eyes, He smiled peacefully, He looked up toward heaven, and He offered the whole mass that should, to the end of time, be baptized into Him, saying, It is finished. Then He added: Father, into Thy hand I commend My spirit.

So His soul passed into peace, into the hidden place of God's dispensation.

But the working out of the principle of peace was left still to us on earth.

THE international law had been chiefly developed at one stage in history, the laws of war would presuppose the use of bows and arrows. The first army, then, that fired guns would not directly violate the laws of war, but it would create so new

The Changing
Laws of War

a condition that it would be difficult to make the old laws apply.

Very much that condition exists now, and it accounts for the difficulty that the United States finds in connection with the respective determinations of the belligerents of to-day. If only those belligerents would agree to pretend that this war is being waged in the year 1870 it would help the United States and its legal department very much.

But the trouble is, they won't.

That means that the neutral nations must get acclimated to new conditions that are not clearly defined by The Hague conventions.

There never again will be in war what is technically called an "effective blockade." That means that all the old-fashioned rules as to what may or may not be done when a line of magnificent battleships is patrolling an enemy's coast are all out of date. Battleships never again will be employed on that work.

Blockades nowadays are maintained by submarines; and these are as embarrassing, really, to the craft with which they come into contact as they are to the lawyers in neutral countries; which is unfortunate both for the sailors and for the lawyers.

Thus the laws of war can only be applicable to-day for their fundamental principles. That, indeed, is much; but it means that the belligerents cannot be tied down to fixed details, as a tug in New York harbor can be tied. When a submarine or a Zeppelin gets to work, the lawyers, like the sailors, are confronted once more with a condition and not with a theory.

When the American people are analyzing the various diplomatic letters that are appearing in our daily papers, it is just as well for them to keep these facts in mind; for they are going to continue to be facts, whether the lawyers can find precedents recognizing them or not.

And really we must recognize that when a life-or-death struggle between the strongest powers on earth is being waged, we cannot insist upon certain of the "rights" that seem, on paper, to be ours—according to the rules that prevailed in other days.

We are not very anxious that our own government should contend too strongly for the right to pull chestnuts out of the European fire. American products are undoubtedly for sale; but the purchaser may well be informed that he must come to us and get them, and solve for himself the problem of getting them home.

THE may be remembered that some weeks ago a request was printed from the Rev. Samuel N. Watson, D.D., rector of Holy Trinity Church, Paris, asking for clothing and other

supplies for little children, and telling of such needs in connection with relief work in that city.

War Relief Fund A number of responses were made to that appeal. Among others we are advised

that the Woman's Permanent Relief Society and members of the Site and Relic Society of Germantown, Philadelphia, have sent six boxes, containing thirty-seven layettes of twenty-two garments each; also good clothing for women and children, woolen articles, and old linen and muslin, and twelve dozen cans of condensed milk.

But it is gifts of money that are of especial value in all the work of the American churches in Europe, and these gifts are still earnestly solicited, not only for Paris, but for the other churches on the continent. The amount already contributed has been of very large value, as those who have followed the reports will realize, but the needs must be continuous for a considerable time to come. We shall earnestly hope that the fund may increase rather than decrease.

A personal letter from the rector at Nice, France, gives the following interesting details:

"Our American 'colony' here, although very small indeed this winter, has established a very handsome hospital, fully equipped, with fifty beds, for the wounded; while one member of the 'colony,' at her own expense, is using her own villa as an additional hospital, with about thirty beds. And all are helping the good work—some with generous gifts, some with faithful work, and some with both funds, material, and work. A special auxiliary work is that of the ladies' sewing and knitting, for which they meet every week at the home of the consul. Work for the refugees is not separately organized, but assistance is given as needed. We have many thousand wounded here—the number varies continually—and have had thousands of refugees, though not so large a number of the latter just at this moment. The amount of relief work possible is only limited by the amount of funds available."

The following are the receipts for the week ending Monday, March 22nd:

M. R. A., Boston.....	\$ 20.00
E. B. C.....	50.00
F. G. Whitefield, Bloomfield, N. J.....	10.00
"A Churchwoman".....	5.00
H. B. P., Geneva, N. Y.*.....	36.00
Rev. John S. Douglas, Huntington, W. Va.....	20.00
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Church of the Ascension, Pittsburgh.....	5.20
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S. B. B., Greenwood, Colo.....	5.00
A. M. S., New York.....	5.00
Girls of St. Faith's School, Saratoga.....	6.85
Anon., Stamford, N. Y.†.....	5.00
Mrs. Isabella L. Candee, Cairo, Ill.‡.....	2.00
A friend‡	1.00
	\$ 157.05
Previously acknowledged	8,557.27
	\$8,714.32

* For work among Belgians.

† For work in Paris.

‡ For work in Geneva.

ANSWERS TO CORRESPONDENTS

INQUIRER.—Edward Reynolds, who wrote the General Thanksgiving in the Prayer Book, was Bishop of Norwich, consecrated in 1661.

PERPLEXED.—The tendency to celebrate Holy Communion on the evening of Maundy Thursday is an unchurchly one, unless the congregation desires thereby to show the rigor of an all-day fast, ending with that service; as they appear to have done in the days when the custom first appeared.

IF ANY READER OF THE LIVING CHURCH desires to exchange his copy after reading, for a copy of the *Church Times*, will he kindly communicate with Rev. Edwin C. Giles, The Rectory, St. Andrew, Grenada, B. W. I., who will be glad to enter into such an arrangement?

OH, HOW is the face of life altered, as soon as a man has in earnest made his first object to do his Father's will! Oh, how do what before seemed grievous burdens, bodily sickness, domestic trial, privations, losses, bereavement, the world's scorn, man's unthankfulness, or whatever grief his Father may put upon him, how do these things change! To those whose hope is in heaven everything becomes a means of discipline, an instrument of strengthening their cheerful acceptance of their Father's will. Their irksome tasks, privations, sickness, heaviness of heart, unkindness of others, and all the sorrows which their Father allots them in this world, are so many means of conforming them to their Saviour's image. Then doth everything which God doeth with them seem to them "very good," even because He doeth it.—*Pusey*.

ONLY TO REMEMBER that such have been, that we walked for a season with them, is a chastening, a purifying, yea, and however much we may miss and mourn them, a gladdening thought.—*Richard Chenevix Trench*.

THE JOY OF THE CROSS

PALM SUNDAY

BY H. C. TOLMAN, D.D., LL.D.

FOR the joy that was set before Him, He endured the Cross." The joy of the cross is the joy of sacrifice. We place the cross high on heaven-pointing spire, and it casts its shadow on the city street. Hurrying throngs pass over it, and how little they realize the lesson which it brings. Frivolous women wear it as a gilded bauble about their neck; they jest and indulge in small talk and perhaps even speak evil of another. How little they know of the lesson of the cross.

Recently I had charge, during the summer, of a New York parish, and there came a knock on the office door late in the afternoon. I found there a poorly dressed woman who asked me to respond immediately to a case of destitution and sickness. I asked her why she had come, and this was her answer, "I was told to go until I saw a church which had a cross on it, and if I appealed there for help I would not be turned down." I thought how unwittingly, but how truly, the woman had given the profound meaning of the cross. It says to humanity, "Come to Me, all ye who are in sorrow and blindness and despair and sin, and I will lift you to the skies." The joy of the cross must be our joy before we can enter the bliss of heaven.

The philosophers have many theories as to how to attain happiness. The statement of Aristotle is most concise and true. He defines happiness as a state, not a condition, an internal thing, and not external. He clearly differentiates between happiness and pleasurable sensations. Such sensations form no real part of life, and when their succession is broken or man becomes surfeited, all joy is at an end. Happiness is life, and to imagine the addition of happiness to an already perfect life, is just as impossible as to imagine the addition of health to an already healthy body. If my body is sound I don't have to go to a sanitarium in search of health, for my perfect physical condition is health. So if life is sound, we do not have to search for happiness, because indeed life is happiness. Some one may ask, "What is ideal life?" and we point to the perfect life of Jesus. But the life of Jesus was the life of absolute self-renunciation and service. Therefore, true happiness is the happiness of sacrifice. It is the joy of the cross.

It is related that one freezing winter night a poor woman wrapped the only covering which she had about her little child. As she lay dying some days later from exposure to the cold, she was asked if she had any request to make. She replied, "I have nothing to ask for myself, but—O my child, my darling child!—will you not care for my child?" And with these words upon her lips her soul went into the beyond. Think you not that she heard Christ say, "He that loseth his life the same will save it?" What a refuge that mother's love must have found in the great loving heart of God. That was the mother's joy, the joy of sacrifice, the joy of the cross. The more we enter into it, the more we enter into the joy of Christ.

Quite recently we gathered on the night of Maundy Thursday on the Mount of Olives near Jerusalem. We read in the light of the bright moon the solemn narrative of our Lord's sufferings. There were wafted to us from a band of Christians not far off the words of the familiar hymn—

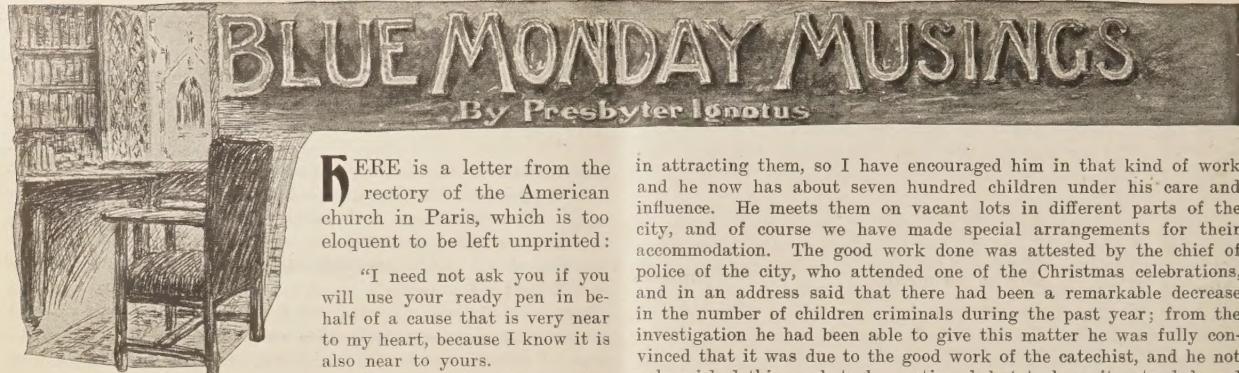
"Nearer, my God, to Thee,
Nearer to Thee,
E'en though it be a cross,
That raiseth me."

This was the spirit of Christ's prayer: "Thy will be done even though it be the Cross." I asked myself, "Do we really mean these words as we sing them?" Suppose our Lord should say, "My child, you wish to come nearer to Me; I will give you the Cross"; what would be our answer? Would we say, "Not now, O God," or would we say, "I will bear the Cross and it will be my highest joy?"

The agony was like the sweat of blood, but the victory was the victory of sacrifice. Could we now have looked upon the face of Christ, we should have seen it serenely tranquil. With calm voice He awakes His sleeping disciples and with firm step He meets His betrayer. Death had no terror, for the joy of the Cross had triumphed.

To this joy Christ calls us; and may we enter into this joy of our Lord! But this joy is the joy of a God of Sacrifice. It is the joy of the Cross.

SOMETHING is wrong, when the Christian cannot rejoice in all the dear dispensations of his Father's providence.—*Isabella Campbell*.



HERE is a letter from the rectory of the American church in Paris, which is too eloquent to be left unprinted:

"I need not ask you if you will use your ready pen in behalf of a cause that is very near to my heart, because I know it is also near to yours.

"May I just tell you the story, leaving you to do what seems best?

"Dr. Watson and I came home the day that war was declared. What the Church's widespread charities have been need not be written here, but for one branch of it I ask your help—*Work for Belgian Soldiers at the Front*. The inclosed clipping will tell you what *L'Oeuvre du Soldat Belge* is, and I will tell you briefly how it originated. I was at work in the parish house one morning in early November, when a little lady, all in black, and two dear young girls in black, and a boy of about twelve came in. She was La Duchesse d'Ursel, whose father-in-law was for many years president of the Belgian Senate. She was greatly interested in the piles of garments of every conceivable sort, for babies and for grown-ups, for hospitals, and for soldiers, and I told her we would so gladly add Belgium to our list if the things could go directly. The next day she and La Comtesse René de Cherey, who is a Belgian by birth, took luncheon with Dr. Watson and me at Le Presbytère. That day there was formed a little committee consisting of the two ladies named, with myself to represent America, and *L'Oeuvre du Soldat Belge* was begun. The next morning the first gifts went straight to the front to the Queen's ambulance and they were taken from our stores: a dozen outfits for soldiers, a supply of gauze and bandages, dressing-gowns, and some blankets. It is an honor never to be forgotten that from our dear Church went the *first* gifts for the Belgian army.

Then, with the approval of the Belgian legation here in Paris, real work began. Now there is not an hour of any week-day that both French and Belgians do not come bringing gifts. Every Tuesday morning the committee meets and with it always some one to represent the Belgian minister if he himself is not present. Just so soon as the circular containing the names of the Belgian committee of honor is published, I will send it to you. The morning is given to business, the afternoon to packing. The supplies are taken directly to the front in automobiles and by one of the Belgian commandant. The ambulance supplies go to the Queen's ambulance. Just think, there are less than 40,000 men left of the 200,000 who began to fight in August! They are utterly worn with fatigue, sick, and with bleeding feet, cold, and without warm clothes. Here, where we see the men who come in from the front for supplies, we know the desperate need. The door of their country is closed against them, the women who love them have nothing to give; they are homeless and we just must help—help in every way. Money in large sums and small, and after that gifts of clothing—shirts, undershirts, drawers, socks, and these all in wool; handkerchiefs, long knitted scarfs, smoking tobacco, chocolate. We have to remember that this is not our country, that we are here to serve, and that is most effective when it is done as the people themselves wish. Really money is the best help and helps in many ways, for it gives work here and that is desperately needed. If one had time to cry, one's eyes would be blinded with tears every hour of the day for the piteous stories that are true, that one hears from the lips of those who have been Belgium's leaders for generations."

THOSE OF YOU who love children will be touched by this letter just received from one of our most faithful priests in Japan, Dr. I. H. Correll of Atagoshita, Tsushi, Miyeken. It speaks for itself. I wish every friend of kindergarten work who reads it would respond:

"At one of my out-stations I found a splendid opportunity for a kindergarten, and although the Board could not grant me any funds for opening it I did not feel it would be right for me to fail to improve this splendid opportunity to advance the interests of the Church; so I opened it, trusting that kind friends would in some way help me out. I am still waiting for help. As far as the kindergarten is concerned, it has exceeded my expectations and has given us a position in the town which we could not have had in any other way. At our mothers' meetings we have between fifty and sixty mothers present and a great deal of interest is shown. Thus Christ is brought to them through little children. At another point I have a catechist who is specially successful in dealing with children and

in attracting them, so I have encouraged him in that kind of work and he now has about seven hundred children under his care and influence. He meets them on vacant lots in different parts of the city, and of course we have made special arrangements for their accommodation. The good work done was attested by the chief of police of the city, who attended one of the Christmas celebrations, and in an address said that there had been a remarkable decrease in the number of children criminals during the past year; from the investigation he had been able to give this matter he was fully convinced that it was due to the good work of the catechist, and he not only wished this work to be continued, but to have it extended, and if the police force could be of any service in opening new places he was ready to have them do what they can. This is a splendid testimony to the good work that is being done. A number of the better citizens have been attracted to us by means of this work, all of which is very encouraging to us. But we cannot carry it on without funds, and this is what we greatly need and what we are waiting for. If you can in any way influence any 'special' contributions to come to us to help us in pushing these departments of work as well as opening others of equal importance, we will be very grateful indeed.

"I have not been very well during the past month or two. I am in very great need of help for our work. The doctor says, 'You need rest, you are working too hard'; but the work is here to be done and there is no one else to do it, and the only remedy I can see is for more workers to be sent. And when they come out and assist, I will be only too glad to obey my physician's orders."

THIS FRAGMENT from a mission priest's letter, out in the Rocky Mountains, is significant of the circumstances under which "the few laborers" must do their work. Pray for him.

"This week while visiting one of my missions I had to celebrate the Communion service in a school house. I turned the teacher's desk around and up against the wall, taking care not to disturb her books, and I used the front part of the desk for a 'Holy Table.' It was the best I could do under the circumstances. There is such a need here of workers. I work hard. I drive by auto sixty miles to my mission at —. I did this one Sunday afternoon, and held a service at 4:30 P.M. I drove back to — at night. But I love my work, and am glad that God called me to do in a small measure the work of a missionary."

A MARYLAND FRIEND sends this note:

"Here is a true story illustrating the old saying, 'It depends upon whose ox is gored.' Recently, at a social gathering in Washington, the wife of one of our clergy was introduced to another lady, a firm believer in the Roman Catholic faith. The Roman Catholic turned the conversation with the rector's wife on the question of 'Invincible Ignorance.'

"'Think of it,' said she, 'a lady asked me the other day what Church I was a member of? I told her, and she said, 'Oh, yes, that is the Church which was started in Dublin. I remember reading about it.'

"'Now such ignorance could not be worthy of an answer—could it?'

"'No,' said our rector's wife, 'it is just such ignorance which makes so many people say, "that Henry VIII. founded the Church of England!"'

"Silence."

EVERY YEAR one notes with peculiar satisfaction the increase in Lenten observance among our Protestant brethren. Thus, the Methodists in Detroit have a series of noonday services in the opera-house; the pastors of Montclair, N. J., have arranged a similar course; and I see a well-planned course of Lenten addresses on "The Social and Spiritual Power of Christianity in the New Age," in a Somerville, Mass., Universalist congregation.

MY LATEST bulletin from the Authors' Club of London shows eighty-eight members of that distinguished body now on the active service list of the Allied armies, from General Sir Nevil Macready, on Sir John French's headquarters staff, to various privates; not a bad showing for writers, is it?

CONTINENTAL PEACE MOVEMENTS

Neutral Countries Seeking to Bring Belligerents Together

HOW A MAN WITH A WOODEN LEG HELPED

LAUSANNE, February 28, 1915.

IT is from sensible Holland that the practical element will be most likely to be injected into the future pacifist propaganda, which in the past has taken so much the form of dreams.

The *Nederlandsche Anti-Oorlog Raad* (Netherland Anti-War Council) is perhaps the most important attempt made in years to group together in an organization, pacifist thinkers. While recognizing the value of past efforts in favor of peace, the N. A. O. R. is convinced that "all such work would have been able to be made more efficacious, and that it might even have been able to prevent the present disaster, had it been better applied." There has been lack of coöperation, waste of energy, and failure of penetration into the mass of the people. It was necessary to study ways of remedying that interior defect. "The world-tragedy of rivalry, is it to continue even in the pacifist movement, or will this war teach those who fight war, the necessity of organization and energetic preparation?"

It is to this task that the N. A. O. R., founded October 8, 1914, has devoted itself. It has succeeded, up to the 15th of January, 1915, in gaining the adhesion of 350 Holland societies, political, official, of all parties, religious, intellectual, and economic. Its declarations have the signatures of more than a hundred of the most illustrious names in the Low Countries, prelates, officers, writers, professors, artists, industrials, etc. It represents, therefore, a considerable moral force.

The N. A. O. R., above all, sets itself the task of studying conditions under which can be realized a future peace that is just, humane, and durable, and which can assure to Europe a long future of fruitful tranquility and of common labor, and in this to interest the public opinion of all nations. I have not space to analyze here the different declarations. I will mention as especially forceful the Appeal for Coöperation, and Preparation in work for Peace. It advocates strongly the abolition of the present system of secret diplomacy and the placing of a larger share of the business of foreign relations in the hands of congresses and parliaments for discussion and publicity. It urges the wisdom of taking the manufacture of arms out of the hands of private corporations, and placing them under the direct control of the states. It makes a plea for the establishment of the elementary principle of the rights of peoples, that no annexation of a civilized country should take place without the free consent of the people. These are the leading points of this particularly strong declaration, and it is interesting to note that these same points are made the basis of a strong declaration by the "Union of Democratic Control." The war is teaching its lessons to thinkers in common.

There is one passage in the declaration of the N. A. O. R., under the head of "Preparation for Peace," which seems to me so good that I will take the liberty of quoting it.

After speaking of the psychological impossibility, under the circumstance of actual war, of any fighting nation feeling otherwise than that they are absolutely in the right and struggling for a just cause, the declaration goes on to say:

"But it is with a sincere feeling of grief that we have to see that almost all writings on the subject of the war fail to make the least effort to be just toward the enemy, and ordinarily attribute to him the most perverse and odious motives. We take it to be our duty and consider it as an advantage of our position as neutrals to make our voice heard against a condition of things which preserves systematically a permanent animosity between present enemies. While understanding perfectly that the present happenings over-excite nationalist sentiments, we believe that patriotism ought not to exclude the capacity of recognizing the value of the adversary—that the just consciousness of virtue on the part of a people ought not to involve the error that the opposing people have all the vices—that the conviction of the justice of a cause ought not to let it be forgotten that the adversary feels just as strongly the same conviction."

"If such a people is the enemy of another, it is (let us never forget it) for political reasons, and those reasons change according to circumstances which no one is able to foresee. The enemy of to-day will be, perhaps, the ally of to-morrow. The way the enemy is treated in the press of the belligerent powers threatens to eternalize the most atrocious hatred. To the evils which are already the immediate consequences of the war will be added the deplorable misfortune that the coöperation of nations, for all time

enemies, will be seriously hindered, if not rendered impossible, in all the arts, sciences, and works of peace. The less violent the accusations will be made, on one side or another, the less the character of another people will have been blighted; the less persistent animosities will have been aroused, the easier it will be to renew later the broken thread of international relations. But whoever arouses hatred, whoever, in words or in writings, pours invective on the enemy and unchains national passions, is responsible for prolonging this frightful war."

Another great movement in this same direction, which has made itself powerfully felt on the continent, is the propaganda of the "International," under the

The "International" principal leadership of Ramsey MacDonald. Being the great international organization of laborers, it sees its interests and those of its members seriously threatened by the violently disintegrating tendencies of international hatreds, and it has started out to combat them. Its work is cut out for it in two directions. The first is to fight the natural hatreds of belligerents, and the other (a task which takes courage) the manufactured hatreds. It is succeeding fairly well, considering the present condition of feeling and the activity of the press bureaus.

In Switzerland news comes from Berne that the Swiss Peace Society, the Conference of Reformed Churches, the Bishops of Bale, Lugano, Coire, Lausanne and Geneva, St. Gallen and Lion, the Universities of Bale, Zurich, Friburg, and Geneva, different Swiss associations of public interest, the Workers' Union, and many professional societies, have addressed a joint request to the Swiss Federal Council asking that it convoke an international conference of the neutral states to discuss proper measures to prepare a durable peace, and to safeguard the common interests of the neutral states during and after the war.

Another important movement, that carries within it the elements of far-reaching effects, has originated in Hungary.

Hungarian Peace Movement It is purely religious. It was started by the Rev. Dr. Theodor Zöckler, one of the most eloquent and prominent divines in Hungary, and has already borne much fruit in Austria-Hungary and Germany, and has made its way into Switzerland and Holland, and even into England. Dr. Zöckler is the resourceful leader of the Galician refugee orphans, an account of whose experiences I have reproduced in English in THE LIVING CHURCH of January 30th.

A preliminary idea of the purposes and scope of the movement can be gathered from the first three paragraphs of its Declaration. I hope, in a later article, to present it in detail with a justifying address by Dr. Zöckler himself:

"Declaration: We, the undersigned, Christians of the present warring as well as of the neutral countries, in view of the lamentable rents within the Church of Christ caused by the present fearful war, consider it as urgently necessary that Christian believers, standing upon the foundation of the Gospel, mutually among themselves, and publicly to the world, declare that the present war shall not be allowed to destroy their inner unity in Christ."

"In view of the lamentable fact that political oppositions of contending countries have led to a great alienation between the followers of Jesus Christ, we mutually promise each other to use every effort to see that these alienations are met and overcome through mutual faith in and mutual love of Christ."

"In view of the further sad fact that the Christian nations are being separated by the fearful abysses of hate, which are being widened by people, some unscrupulous and some merely thoughtless, on ostensibly patriotic grounds, we declare it to be our holy duty to overcome, by every means at our disposal, this hatred, through the love of Jesus Christ. And we believe that this work must be begun immediately, and carried on with all energy, if the Kingdom of God is not to suffer an immense injury."

Then follows a plan of campaign through prayer, action, the press, and the organization of parish committees.

Here is an incident, the importance of which lies in the fact that it is typical of a most hopeful tendency. One of our American clergy, who is bedridden at one of the high mountain cures of Switzerland, sent me recently a request

for New Testaments in the German language. In connection with this request he told me that the sister of a young soldier in the trenches had written him that a friend of hers had a brother in the same company, and that the two young men had only one New Testament between them, and that they read it together. It was suggested that, as the young soldier and our clergyman were old friends, a New Testament sent by him personally would be well received and would do good. The

following brief letter, which I was privileged to read, was received in return. It tells its own story:

"DEAR DOCTOR: I received your nice present, which gave me very much pleasure. You could not possibly have chosen a better moment. I have, in fact, become an entirely different person; and now I have allowed myself to accept the arrival of your present as deciding me.

"Unfortunately, through the influence of one of my former instructors, I had allowed myself to be too much occupied with the problems of Haeckel. Now, dear sir, through your influence and through recent experiences, I am fully turned and convinced."

The importance of this single case lies in the fact that it is a type of such numbers in the German army that the press on the opposing side has taken notice of it—usually in a playful or disparaging way. "The new German armies go into the war areas singing '*Die Wacht am Rhein*' and come out singing hymns," they say. The newspaper writers are not obliged to face suffering and death every hour, so they can afford to be playful. But the fact itself is an indication that the hope of Christian people may be fulfilled, that out of the fiery furnace of this war will come a great turning to God.

The American Women's Guild connected with my work at Lausanne has just received the following letter from Mr.

Charles Holman-Black, the American who is carrying on such a beneficent personal work among wounded soldiers at Dinard, France:

"DINARD, February 12, 1915.

"Mrs. W. E. Nies, President American Women's Guild, Lausanne—
"DEAR MADAME:

"Mrs. Verley, one of your members, who has been such a valuable advance guard among you for my work here in Dinard, and to whom I am deeply indebted, not only for her own personal contributions, but for her efforts to interest your society in what I am doing among the wounded soldiers, has given me your address. Thus I am writing you, trying, in a weak manner, to express my thanks to you and to the ladies associated with you, as well as my gratitude for all the work you have done and which has aided me to such a great degree to make these poor, brave fellows happier and comfortable. I only wish all could go with me to their bedside to hear their thanks even for the simplest attention. Already I am receiving many letters from the front, expressing their appreciation of the comfort that was theirs on the return journey; their naive appreciations being often touching.

"You and the ladies about you have done a noble and generous work, and I am sorry that I cannot thank you individually for each one's share in the part she has taken to do for me. The feeling seems to be growing that the war has not yet begun, and, judging from what we can learn, the situation over the entire world is becoming more critical; thus everyone will still be called upon to work.

"I am now preparing to go up into the fighting zone and the trenches to carry aid directly there, my permission having come. In this expedition I will need almost everything except sweaters. The list I have received includes shirts, socks, *serviettes de toilette*, soap, handkerchiefs, canned goods, chocolate, in fact, everything.

"I am making this collection entirely apart from my work in Dinard. After my visit to the trenches I will probably return here to continue my work. If any of the ladies wish that what they give should go to the front, I will gladly do all I can for them. However, I trust they will not abandon their supplies for Dinard. During my absence all articles sent here will be received and await my return.

"Once more I thank you, Madame, and all the ladies who have contributed to the cause here.

"Yours very sincerely,
CHARLES HOLMAN-BLACK."

Among the incidents related to us by Mr. Holman-Black (of whose work I will write more in detail in a later letter) is

A Hospital Incident one which shows how God can use, for help and consolation, the weak ones of this world who may imagine that their usefulness is past. One of the most distressing features in the hospital work is the deep depression that seizes the wounded whose lives could be saved only by amputations. They beg and implore the surgeons not to amputate a leg, and often prefer to die rather than give their consent. This is especially the case among the younger men, who look forward with horror to the prospect of being helpless and dependent. The depression seriously interferes with their recovery, and they pass their convalescence in sorrow.

A man of some sixty-five years appeared at the hospital at one time wearing a wooden leg, so skilfully attached to a stump of a limb which he had lost in an accident some thirty years before that, barring a slight dragging of the leg and the use of a cane in walking, he seemed to be as strong and capable

as any one. The amputation had been performed by a very skilful and original surgeon, so that the adjustment of the stump to the wooden socket was perfect. An inspection of the work was helpful to the surgeons, so they said; but the chief usefulness of the man as he walked from bed to bed of the wounded soldiers was the change which the sight of him, walking so easily and with so little general disability, made in the temperament of the amputation sufferers. It was like sunlight shining through a fog.

He has been coming, now a long time, once or twice a week, walking up and down the hospital aisles and from bed to bed, telling the patients how little the loss of his leg has interfered with his making a living. The doctors and nurses say his presence does far more than medicine.

May I add that the same usefulness for God's purposes remains with the physically helpless American clergyman whom I have mentioned? He lies on his back, stiffened with rheumatism, unable to turn his head, but his brain and his hands are free and active. His pastoral influence through his pen, among his numerous friends and acquaintances, is great, and he has recently published a poem in German (he is a Ph.D. of Jena and a poet), written as an antidote to Lissner's "Hymn of Hate Against England." It has been circulated on postal cards in Germany, and he has already sold many thousands of copies for the benefit of the Red Cross. Its tone and spirit, as well as its composition, are of such an order that it will doubtless do an immense amount of good.

W.M. E. NIES.

AN APPEAL FROM THE CHINESE Y. M. C. A. OF WASHINGTON

TO PRESIDENT WILSON, AND THE CHRISTIAN PEOPLE
OF THE COUNTRY

To His Excellency, the Christian Executive, President Wilson,
and the Christian People of the United States—

CHRISTIAN COMRADES:

REALIZING that the fate of our native land is quivering in the balance, we appeal to you to give us your great influence in molding the opinion of the Christian world for our native land, China.

For three years and a half China has struggled through an internal revolution and is only now beginning to reap the benefits of a republican form of government. Her sons and daughters have only begun to realize what patriotism means, and her government has just begun to develop her vast natural resources. Just at this time, when her every energy should be devoted to building up a strong and stable government, and at the psychological moment when the attention of all the world is absorbed in the awful European conflict, the government of Japan has seized the opportunity to make twenty-one drastic and far-reaching demands upon China which, if acceded to, will mean the absolute absorption of our country by Japan, and will precipitate, inevitably, a war between the two countries.

Among the twenty-one demands which Japan has laid down to China she stipulates the transfer of "all the rights" she has obtained from Germany in Shantung, including Kiao-Chau concession; the placing of Japanese in high positions as advisers in the administrative, finance, and military departments of the Chinese government; that no section of China's coast be ceded or leased to any other power than Japan; and that Japan have the right to establish arsenals in any part of China.

Should China have to yield to these demands, the death knell to her freedom will have rung. She will pass into a state of subjection, but in the process the blood of the flower of her young manhood will flow in rivulets throughout her land as flows the blood of the young manhood of Europe to-day!

To prevent this great wrong to China, to prevent the war which must follow if Japan presses her unrighteous demands, we appeal to you, the Honorable and Most Worthy President of the United States, and to the Christian people of this great country, to give us at least your moral support, to study the situation carefully, to give it publicity, and thus to awaken a public opinion that will make the horrible wrong that is threatening China an impossibility. We pray that you will use your utmost influence to help us in this crucial hour.

W.M. W. CHUNG, President,

And the forty-five members of the Chinese Young Men's Christian Association, and other Chinese Christians of Washington, D. C.

ATTEMPTS TO POSTPONE WELSH DISESTABLISHMENT

British Government Refuses to Give Positive Assurances

PRAYER BOOK REVISION DISCUSSED IN E. C. U.

The Living Church News Bureau
London, March 5, 1915

CHE second reading of the bill in the House of Lords to amend the Suspensory Act by placing the Welsh Act on the same footing as the Irish Act has again been postponed with the hope that the government will yet give way on the point in dispute. The government were anxious that the bill should not be debated on Tuesday, and the opposition peers fell in with their wishes for the moment.

On the order for the second reading of the Suspensory Act, 1914, Amendment Bill on Tuesday, the Duke of Devonshire, in whose name the bill stands, said that negotiations were proceeding on the subject, and he did not propose to go on with the bill that day. He hoped, however, that the delay, which had already been of some considerable magnitude, would not be extended much farther. In view of the urgency of the matter, and the possibility that the House might rise at no distant date for a considerable time, it was most important that they should have a decision on this subject as soon as possible. Earl Beauchamp, who was obliged to the Duke for postponing the bill, said the government were anxious that there should be no greater delay than was avoidable, and they would lose no time they could help before coming to a final conclusion. The Bishop of St. Asaph hoped the government would give their answer in a few days. The Marquis of Lansdowne desired to support what had been said by the Duke of Devonshire, and to express the hope that the House might at an early date be made aware of the decision arrived at by the government. Could the government give them an approximate idea of the date at which the Duke of Devonshire would be justified in putting down the bill again? Earl Beauchamp, in reply, preferred not to be tied down to any date. The Duke of Devonshire was understood to say he would put down the bill again next Tuesday.

It may be taken, says the *Times* in its Political Notes, that the Duke of Devonshire's bill for the amendment of the Suspensory Act will be fully debated in the House of Lords on Tuesday next, if the government find no solution of the problem in the meantime:

"The Peers are unlikely to agree to any further postponements, and there is a widespread opinion that the existing uncertainty ought to be cleared up before the Easter adjournment. The Welsh Liberal members are very disturbed at the exchange of views which has taken place. They held another meeting yesterday to consider their position. Their attitude, it is understood, is that the Government should only make concessions on the understanding that the Opposition will promise not to repeal the Welsh Church Act when they return to power. Such a condition, of course, cannot be entertained."

The English Church Union has recently held its second ordinary meeting for this year at the Church House, Westminster, when the subject discussed was the

Prayer Book Revision Present Position of Prayer Book Revision. Viscount Halifax, the president,

was unable to be present owing to a sharp attack of influenza, and his place as chairman was taken by Mr. Athelstan Riley. His lordship, however, sent a communication which was read by the secretary, Mr. H. W. Hill.

Lord Halifax desired to make some statements as to which he believed they all would be agreed. They should all of them "deprecate, and oppose by every means in our power, any attempt to bring the Prayer Book before Parliament (applause) or any proposal which would contemplate effect being given to alterations which might in themselves be desirable, if it involved any submission of such a proposal to the King in Council, or anything which encouraged the idea that spiritual matters can be determined by any authority other than that appointed by our Lord for the government of His Church." On this matter he believed they were all absolutely unanimous.

In the next place, he thought they should all be agreed that it was their duty to oppose all suggestions which would impair or lower the doctrinal standard of the Prayer Book. The president ventured to make a third and concluding remark. Greatly as they valued the Prayer Book, it would be dishonest not to admit that at the proper time, and in the proper way, and if it could be safely done, there were things in regard to which they should all like to see alterations carried out. He would mention four examples: the present dislocation of the canon (in the Eucharistic service); the insufficiency of the Burial Office; the authoritative restoration of Anointing of the Sick; some re-arrangement of the Lessons and

Psalms. There were certain days on which Proper Psalms would be a great advantage, and there were some Lessons which might be improved. "On this subject," said Lord Halifax, "it is interesting to remember that the late Pope took steps in this direction in regard to the Breviary, which, so far as I understand them, appear to follow very much on the lines of the Recension of the Breviary of Cardinal Quignonez, which, as you are aware, is supposed to have largely influenced the revision of our own offices in the sixteenth century."

Canon Maclean, Proctor in Canterbury convocation for the diocese of Salisbury, in the course of his paper, pointed out that Churchmen were not yet sufficiently united, and there was not yet a sufficient recovery of Catholic truth, to ensure worthy results in revising the Prayer Book; "a bad revision must block the way to a good revision for another century." What was wanted, he said, was not a new Prayer Book, but "a more widespread living up to the old one" (applause). Canon Wood, Proctor in Canterbury convocation for the diocese of Ely, referring to the decision of the Lower House at its recent session to go on with the report of the Joint Committee, agreed with the remark of the Dean of Canterbury, that it was little less than a scandal that the decision should have been taken on that occasion, when not more than a third of the members were present. However, he hoped that when the time came for a second vote to be taken there would be a reversal of the decision. In the Letters of Business the convocations were asked to consult and agree upon certain matters. They had certainly consulted and considered, but the one thing they had not done was to agree. There was no question that they were quite unripe for such a task as revision at this particular period.

The Rev. Arthur Symonds, Proctor in York convocation for the archdeaconry of Macclesfield, who was the concluding speaker at the E. C. U. meeting, contrasted the more independent position of members of the Lower House of York convocation with the position of members of Canterbury Lower House, where of 187 members 127 are official. What chance had the independents in an assembly so constituted? The Lower House of York also required to be reformed, but there they had only forty official members and the members elected by the parochial clergy were in a majority. He believed the opinion of that House had a great deal to do with defeating the scheme of revision about forty years ago. The Lower House of York agreed with Canterbury Lower House in those points as to which members of the latter were in their right minds. Revision was absolutely impossible, he thought, if an attempt were made by any party to force its views upon another.

The Bishop of Oxford has done the Catholic religion in this country a very real service, I think, by refusing to accede

to requests in his diocese for a general dispensation from the Lenten fast. He

explains in his *Diocesan Magazine* for this month why he cannot give such dispensations and why he cannot think that the now popular method of Roman Church Bishops and of some Anglican Bishops is one that ought to be followed. He points out that our divine Saviour not only fasted forty days, but treated fasting, with prayer and almsgiving, as "a normal religious duty." And there is also the apostolic practice of fasting and the continuous value which the Church has assigned to it.

"I cannot but conclude," says the Bishop, "that it is arrogant to neglect fasting; and I believe that it is good for our health and for our spiritual life." The Prayer Book gives us specified days for fasting or abstinence; and there is no doubt, he thinks, that it was intended that we should observe the days as well by abstinence from flesh meat as by diminishing the quantity and quality of our food. But the most of us, he says, cannot do all that is intended. What, then, is to be done? The Bishop proceeds: "A general dispensation, such as the complete dispensation issued by Cardinal Bourne this year for those of the Roman Communion, reduces the obligation of all to the level of the lowest capacity. There is no need for this. We should pay attention to any warnings, public or private, that the medical profession gives us; but most of us can do this year as we have done other years. There are plenty of cheap things to be eaten, like beans and cheese, which are very wholesome and nourishing. I am persuaded that the best course is to leave it to the individual to decide what in fact only he can decide, with whatever private advice he needs, how far he can safely go in the matter of fasting without danger to health and efficiency."

The diocese of London has been directed by the Bishop to concentrate attention during Lent on the special observance of Good Friday. In consequence of the absence of young men from the parishes, the procession from Trafalgar Square to St. Paul's of four years ago cannot well be repeated, and the

theatres which are usually taken for mission services will not be used this year. An attempt, however, is being made to secure that parochial processions and lantern services shall be arranged wherever possible. Up to the present it is known that 141 lantern services, 68 special mission services, and 78 parochial processions will be held.

The Gregorian Association has recently held its annual meeting in the chapter house at St. Paul's. In the unavoidable absence of the new president, the Duke of Argyll, the chair was taken by Mr.

The Gregorian Association E. W. Longmore, who was supported by

the musical director, Mr. Francis Burgess, the Rev. Roscow Sheden (precentor of All Saints', Margaret street), the Rev. James Baden Powell, Mr. E. T. Cook (organist of Southwark Cathedral), Mr. Sydney Scott (organist of St. Stephen's, Lewisham), Mr. Frank Eames (organist of St. Mary Magdalene's, Paddington), and there was a large attendance of members and friends of the association. In place of the usual presidential address, the musical director gave some details regarding the proposed reorganization of the machinery of the association. The most important point to be considered was the creation of a council, unrestricted in numbers and representing all those friends of the movement who were willing to work on its behalf.

In the discussion which followed, a unanimous desire was expressed for the formation of such a council as had been suggested.

On the anniversary of the birthday of George Washington, February 22nd, a brass plate was affixed to the north wall of the

Memorial Tablet in Penleigh Church chancel of Penleigh church, having the following inscription:

"To the glory of God and in memory of Laura Hortense Richards, the beloved wife of John Morgan Richards, of Steephill Castle, I. of W., who fell asleep August 12, 1914. This tablet is also a memorial of the reopening of the church tower on November 9th, last year, by the Lord Bishop of Chelmsford after restoration, inaugurated by her and completed during the rectorship of the Rev. R. T. Love, M.A., with the aid of subscriptions from her American compatriots, to commemorate the descent of George Washington, first President of the United States of America, from Lawrence Washington, rector of Purleigh, 1633-43."

The Bishop of London has stated, when dedicating a Church Army motor "bar-car" for supplying the troops at the front

Bishop of London Will Go to the Front with refreshments, that he has applied for permission and hopes to go to Flanders and France very shortly to conduct mission services among men in the firing line.

The Archbishop of York has admitted Lord Robert Cecil to the office of Official Principal and Judge and Chancellor of the Consistory Court of York and Vicar General in Spirituals of the Archbishopric of York in the place of Lord Parmoor (formerly Sir Alfred Cripps), resigned.

At the monthly meeting of the S. P. C. K., held the other day, the members elected by ballot to serve on the Religious Literature Committee included the Rev. Dr. Sparrow-Simpson, editor of the *English Church Review*. **J. G. HALL.**

THE MESSAGE OF GOOD FRIDAY

Man or woman, boy or maiden,
Rich or poor, whoe'er thou art;
There is One, whose soul was laden
With the griefs that touch thy heart.

'Twas for thee, as though none other
Lived or sinned, on earth, beside,
That thy God became thy Brother,
Toiled, and agonized, and died.

Was it Judas who betrayed Him?
Pilate, who pronounced His doom?
Was it not thy sin that laid Him
Pierced and lifeless in the tomb?

Call to mind, to-day, the story
Of the pains endured for thee;
Think upon the Lord of Glory,
Scorned and hanging on the tree.

Man or woman, boy or maiden,
Rich or poor, whoe'er thou art;
Christ, who with thy griefs was laden,
Now is asking for thy heart.

MARY ANN THOMSON.

CROWDS AT NOONDAY SERVICES IN NEW YORK

Especially Observable at Trinity Church

OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church
11 West 45th St.
New York, March 22, 1915

CHE congregations at the noonday services in old Trinity Church on lower Broadway are just as great as they were when these services were begun many years ago. The crowds come and demonstrate that the strength of the Church is not declining nor do Churchmen and women need sensationalism to bring them to church.

The Rev. Dr. Manning has recommended two books to the parishioners of Trinity Church, for Lenten reading. The first is a volume of addresses on the Lord's Prayer, with the

Books for Lent title *In the Day of Battle*, by the Rt. Rev. H. L. Paget, D.D., Bishop of Stepney. The

other is entitled *The Eyes of Flame*, and contains a number of sermons by the Bishop of London. In one of these there is an interesting reference to the World Conference movement looking towards Christian Unity inaugurated by the Church in this country. This reference, on page 114, is as follows:

"While short cuts to reunion do more harm than good yet I do think it ought to be much more on the conscience of every Churchman that this great Church of Jesus Christ should become one again. I take the deepest interest in the Committee of Faith and Order, on which one of our representatives is the Bishop of Oxford, a world wide committee which, without seeking for one moment to tamper with a single Church principle, is seeking to find out, by going sympathetically into the things that divide Christians from one another, how far it is possible to make the Church of Jesus Christ one again. When it is one again there will indeed be something for the principalities and powers in heavenly places to see."

Miss Emily W. Dinwiddie, who has the supervision of the dwelling houses owned by Trinity parish, has been invited by the

Infant Mortality Children's Bureau of the United States Department of Labor in Washington to act also as adviser to the bureau in relation to the

housing part of its work in the study of infant mortality. Miss Dinwiddie spent the first week-end in March in New Bedford, Mass., where one of the investigations conducted by the bureau is now in progress. The purpose of the work is to help in reducing the number of preventable deaths of infants throughout the country. Trinity Church welcomes the opportunity to coöperate in this most important work through a member of its staff.

Mr. Edmund L. Baylies recently entertained the Mayor of the city and a number of prominent officials of New York and Brooklyn

Seamen's Church Institute at luncheon in the Seamen's Church Institute Building. After an inspection of the building from the light-house to the basement,

Mayor Mitchell said he had not suspected the city had so admirable an establishment.

"The building and the equipment are so good and so well administered as to be a distinct public asset," said the Mayor. "I will help in any way I can find."

The Collector of the Port, Mr. Dudley Field Malone, said: "I'll do everything I can, officially and otherwise, to help this sort of a place along."

Mr. Baylies, who has been an untiring worker for the society and its building, asked his guests to help give the sailor ashore a square deal. He explained that although the new building had cost \$1,150,000 only a quarter of a million remains unpaid. Of this amount \$100,000 in two equal gifts is pledged.

The Rev. Archibald R. Mansfield, superintendent, pointed out that, though the institute has about five hundred beds, it has had to turn men away almost every night this winter for sheer lack of room. The management has been able to do something to abate unemployment prevailing among sailors, by furnishing them with work at mat making. The old time sailor's skill in the use of rope yarn is thus utilized with much success.

By the will of Mrs. Julia Irving Grinnell Bowdoin, Grace Church receives \$30,000; the Church Temperance Society and the New York Training School for Deaconesses each get \$10,000. She also left \$2,000 each to two deaconesses.

Mrs. Bowdoin died in this city on February 16th, aged seventy-five years. For many years she had been president of Grace Church Day Nursery, and, together with her husband, gave the chapel of St. Boniface to the Cathedral of St. John the Divine.

The Street Commissioner of New York City has appointed three chaplains to look after the spiritual needs of the men in the street cleaning department. The Rev. E. Briggs

New City Chaplains Nash of the Cathedral of St. John the Divine is our member. He works with clergymen from the Roman Catholic Church and from the Hebrews.

By a recent amendment to the ordinances of the city, meetings for religious purposes will be allowed on the streets of New York after permission is given by certain officials.

ORGANIZING EDUCATIONAL WORK FOR MASSACHUSETTS

Diocesan Board Divides Into Several Committees

TABLET IN MEMORY OF S. B. WHITNEY

The Living Church News Bureau
Boston, March 22, 1915}

CHE diocesan Board of Education has been reorganized in its committees in such way as to bring its work in line with the outline work suggested by the General Board in its proposed scheme of organization and work for diocesan boards and commissions. Where formerly there were separate committees for "Curriculum and Text Books," "Teacher Training," "Missions," all but the "Training of Teachers" is now assigned to the care of one committee, known as "Sunday School Administration." A new committee has been appointed on "The Home and Religious Nurture," and two special committees on religious education in schools and colleges and another on teacher supply.

The committees are made up as follows:

Executive, Rev. J. W. Suter, chairman, Rev. Messrs. Jas. Bancroft, Alexander Mann, D.D., F. W. Fitts.

Standing Committees:

Finance, Rev. Alex. Mann, D.D., Rev. Messrs. Laurens MacLure, D.D., Francis E. Webster, Messrs. Howard N. Doughty, and Henry G. Vaughan.

Training of Teachers, Rev. J. W. Suter, Rev. Messrs. F. W. Fitts, Allen Greene, Malcolm Taylor, F. E. Webster, and Miss Eva D. Corey.

Sunday School Administration, Rev. Malcolm Taylor, Rev. Messrs. Warner F. Gookin, Allen Greene, Thatcher R. Kimball, F. C. Lauderburn, F. H. Steenstra.

Home and Religious Nurture, Rev. F. W. Fitts, Rev. Messrs. Kenneth R. Forbes, Appleton Granniss, Alexander Mann, D.D., and Mrs. W. H. Dewart.

Special Committees:

Schools, Rev. W. F. Gookin, Rev. L. MacLure, and Miss Eva D. Corey.

Colleges, Rev. W. F. Gookin, Rev. A. Granniss, and Rev. F. C. Lauderburn.

Teacher Supply, Rev. K. R. Forbes, Rev. Messrs. A. Greene, T. R. Kimball, F. H. Streenstra, and F. E. Webster.

The resignation of the Rev. Francis B. Boyer as chairman of the Board, on account of his going to France in connection with Red Cross work, was accepted by the Board with regret and the Rev. J. W. Suter was elected chairman. Rev. James Bancroft is secretary of the Board, and Mr. Henry G. Vaughan treasurer. Especial attention just now is being given to plans for reaching the more distant parts of the diocese with the Training School for Teachers, and extending its work so as to secure, as pupils, teachers not only of the Metropolitan city and district, but of remote parishes. The Committee on the Home and Religious Nurture is finding a large field for its work and has begun by recommending that the subject for the annual convention of the Sunday School Union of the diocese next November shall be "The Home and Religious Nurture," and also that the branches of the union take the same subject for discussion at their fall branch meetings. The Teachers' Supply Committee is working out a scheme whereby it is hoped that teachers may be supplied to the schools when it is especially hard to secure adequate teachers.

On Sunday, March 14th, a tablet erected by the American Guild of Organists in commemoration of the late S. B. Whitney, for thirty-

seven years organist and choirmaster of the Church of the Advent, was dedicated. The Memorial Tablet to S. B. Whitney tablet was designed by Robert T. Walker, Esq., and placed just back of the organist's seat in the chancel of the Church of the Advent. The inscription is as follows:

In Memory of

SAMUEL BRENTON WHITNEY

4 June, 1842 3 August, 1914

Organist of this Church 1871-1908

A Founder of the American Guild of Organists

This Tablet is placed by the New England Chapter

THE TRUE proficiency of the soul consists not so much in deep thinking, or eloquent speaking, or beautiful writing; as in much and warm loving. Now, if you ask me in what way this much and warm love may be acquired, I answer—By resolving to do the will of God, and by watching to do His will as often as occasion offers. Those who truly love God love all good wherever they find it. They seek all good to all men. They commend all good, they always acknowledge and defend all good. They have no quarrels. They bear no envy. O Lord, give me more and more of this blessed love! It will be a magnificent comfort in the hour of death to know that we are on our way to be judged by Him whom we have loved above all things. We are not going to a strange country, since it is His country whom we love and who loves us.—*St. Teresa.*

NOTABLE PHILADELPHIA MISSION HAS AN ANNIVERSARY

Series of Meetings in Commemoration at "Inasmuch"

OTHER HAPPENINGS IN THE QUAKER CITY

The Living Church News Bureau
Philadelphia, March 22, 1915

CHE celebration of the fourth anniversary of the Inasmuch Mission, to continue until March 30th, began on Wednesday of this week. Bishop Rhinelander presided at the services that evening. The dedication of a reading desk and some chairs was the chief feature of the evening. The presentation of these was made in a brief address by the donor, William Ellis Schull. They were accepted in a response by A. J. Drexel Biddle on behalf of the Drexel Biddle classes. Bishop Rhinelander, after the dedication, made an address. George Wharton Pepper, the Rev. Dr. John Grant Newman, the Rt. Rev. Thomas J. Garland, D.D., George Long, and the Hon. George D. McCreaire will preside on the succeeding evenings. Monday evening, March 29th, will be Drexel Biddle Bible Class night, and will be under the direction of the Bible classes. During the anniversary many prominent men will speak. Each evening testimonies will be given by Mr. Long and the converts of the mission.

The death of Mr. Coppuck, a prominent member of St. Stephen's Church, occurred on the morning of February 26th. Mr. Coppuck

Death of Prominent Churchman

was the oldest employee of the city at the time of his death, and had reached his eighty-second year. Dr. Grammer, his rector, speaks of his loyalty to, and love for, his church. He says that Mr. Coppuck attended two services each Sunday whenever in town and physically able. Until his death he was rarely away.

This week two prominent priests of the church, the Rev. David M. Steele and the Rev. Frederick Edwards, the latter of Grace Chapel, New York, spoke on "Emotional Religion."

"Emotional Religion"

Mr. Steele deprecated an attempt "to obtain spiritual exaltation by the mere stirring of emotion." Mr. Edwards contended that the world needed men of the "Billy" Sunday type, "who preach the Word of God, and not sociology, politics, and ethics." Mr. Steele was the preacher at old Christ Church and Mr. Edwards at Garrick Theatre.

The building in which the congregation of St. Alban's Church, Olney, has been worshipping for over seventeen years is now being torn down to make way for a new and hand-

A New Memorial Church

some edifice to be erected as a memorial to the late George L. Knowles, father of the rector, by the members of his family. Mr. Knowles was a life-long member of Holy Trinity parish.

SOME CORRECTED PRONUNCIATIONS

FOR HOLY WEEK AND EASTER

To THE sensitive ears of educated people, mispronunciations are as painful as are discords and flat tones to the ears of musical people. It is disquieting, to say the least, to hear a Sunday school trainer call out "That word is 'priz—on' and not 'priz-n,'" when, as a matter of fact, the reverse is true. The following are some of the catch words that we are likely to hear at this season:

Archangel is ark-an-jel, and not arch-an-jel.

Caiaphas is Ka-ya-fas (Ka as in Katy), and not Ky-ya-fas.

Evil is e-vl, and not e-vill or e-vul.

Glory is glor-i, and not glor. Same with mercy and others ending in y.

In "God," the o is either short, or as in nor, and not gaud, as in gaudy.

Lord is pronounced similarly to God.

Heaven is hev-n, and not heav-un.

Hosanna is Ho-zan-a, with the last a as in far, and not Hosan-ner.

Israel is Iz-ra-el, and not Iz-ri-el, or Iz-rah-el.

Living and morning have a g at the end, and not liv-un and morn-n.

Pharaoh is fa-ro, and not fa-ra-o.

OUR HOPE of advance in Lent will never be the hope of our own solitary improvement. We must try not merely to get a blessing from keeping Lent, each for himself, but we must seek first the glory of God, and then His blessing of spiritual growth for our own family, our parish, the church, the Kingdom of Christ everywhere. Not one in a family keeps Lent like a Christian, perseveres in prayer and self-denial, but somehow he changes the general tone of life round him in ways nobody can explain. So the whole Body of Christ grows in grace through the good Lent of one member.—*Fr. Congreve.*

LENTEN SERVICES IN CHICAGO

Dean White at the Noonday Services Last Week

OTHER EVENTS OF THE CITY

The Living Church News Bureau
Chicago, March 22, 1915

CHE noonday services at the Majestic Theatre from March 14th to 20th were in charge of the Very Rev. F. S. White, Dean of the Pro-Cathedral, Grand Rapids, Mich. Dean White's addresses were very helpful, and the congregations grew in numbers daily. His general theme was, A Crisis in Morals. "If," said the preacher, "there be imminent a crisis in religion, is it not because there has been a distinct effort on the part of many to dissociate morals from religion? And can we not say for society, as for individuals, that there will surely come a crisis if we do not meet the tendencies of our times with a distinctively constructive effort to place our moral life under the control of the life of Christ in the sacraments of His Church as well as in His teaching? In Ephesians 5:3-4, St. Paul mentions conditions and acts unbecoming saints, which we allow to-day, and which are the causes of crisis of morals in every man's life. We have talked too much about driving these things out, when we should have been more busily engaged in crowding them out. We must crowd out fornication by emphasizing purity, eradicate covetousness by trying to live according to our needs rather than our desires; filthiness, another name for muckraking, is to be crowded out by our striving daily for a clean heart; foolish talking can be avoided only by daily, hourly, deliberate, and prayerful effort to use only constructive speech in our intercourse with one another; the jesting habit can be overcome only by seriously and conscientiously viewing our vocation as light bearers in a dark world."

The preacher on Saturday, March 20th, was the Rev. John D. McLaughlan, rector of the Church of Our Saviour, Chicago.

Many parishes are keeping days of silent prayer and intercession at frequent intervals. Such a day was kept at the Church of the Redeemer (Rev. John Henry Hopkins, D.D., rector) on Thursday. The church was occupied from 7 A.M. to 9 P.M. Four regular services were held, and during the intervals prayers and intercessions were continuously offered. St. Edmund's will keep similar days on Wednesday and Thursday in Holy Week, and St. Simon's (Rev. Leslie F. Potter, rector) will have its day of prayer on Maundy Thursday. It will begin with a celebration at 7:45 A.M. and end at 8 o'clock with a service of preparation for the Easter Communion.

The Church in Chicago is under great obligation to the diocesan branch of the Woman's Auxiliary for a series of meetings arranged by them on Wednesday, March 17th, when

Woman's Auxiliary	Mrs. Charles Rodman Pancoast of Philadelphia gave addresses in the interest of St. Luke's International Hospital, Tokyo, Japan.
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Mr. and Mrs. Pancoast went last spring to the Orient and spent seven months studying missionary conditions in China, Japan, and the Philippines. They became especially interested in the work of St. Luke's International Hospital in Tokyo, and since their return have been actively engaged in giving their services freely for that cause. Mrs. Pancoast has had, or now has, engagements to speak in behalf of the hospital in Cincinnati, Cleveland, Des Moines, Albany, Rochester, and Baltimore.

The three meetings, all of which were well attended, were in the morning at the Church Club rooms, in the afternoon at the home of Mrs. Malcolm Carruthers, and in the evening at the rooms of the Chicago Historical Society. The evening meeting had some of the leading Churchwomen for its patronesses. Mrs. Pancoast's most interesting talk had the special advantage in the evening of being illustrated by some exceptional stereopticon views made from photographs taken by Mr. Pancoast. Mr. George Higginson, president of the Church Club, was the chairman of the evening meeting, and made a strong appeal for the hospital at the close of Mrs. Pancoast's address. As a result of the meetings, plans are being made to raise \$10,000 in the diocese of Chicago with which to build a ward in the new hospital, of which \$2,000 has already been pledged. It is hoped that Mrs. Pancoast may come again to Chicago at the end of May to help in a concerted effort to raise the \$10,000. Contributions to the fund are asked for and may be paid at any time within the next two or three years.

"Junior Finances" was the subject discussed at the regular monthly meeting for leaders and helpers in the Junior Auxiliary on

Junior Auxiliary	Thursday morning in the Church Club rooms. Miss Harriet Houghteling, president of the Junior branch, was in charge. The Juniors
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in Chicago are especially concerned in three pledges for missions, and after a general discussion of current finances these pledges were

made the topics of the meeting. Miss Dorothy Stirling spoke concerning the Board of Missions in connection with the first pledge of \$320 which the Juniors have made to General Missions. Miss Murry Nelson told of the Church's work in Honolulu, and made particular reference to St. Andrew's Priory there, for which the Juniors in Chicago maintain a scholarship of \$100. Miss Menge, the last speaker, made a report of the work at the school in Anvik, Alaska, where the Chicago Juniors have another \$100 scholarship.

The diocesan Board of Religious Education is arranging for a series of Sunday school rallies, such as were held last Eastertide, for

Sunday School Rallies	the presentation of the mite-box offerings from the schools of the diocese. The rallies
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April 25th, the Third Sunday after Easter, at Trinity Church on the south side; at St. Peter's Church, on the north side; at St. Luke's Church, Evanston, on the north side; at St. Andrew's Church on the west side. A special rally will be held at Trinity Church, Wheaton, on the same day, for the schools of the Fox River valley.
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More than two hundred men assembled in the parish house of St. Luke's Church, Evanston (the Rev. George Craig Stewart, rector), on the eve of St. Patrick's day to hear Bishop
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Church Club Meeting Anderson. The club orchestra and the club male quartette furnished appropriate music,

and every man was presented with a shamrock and a flag of Ireland. The president of the club, Mr. Frank Parker Davis, presided, wielding for a gavel an immense blackthorn shillalah. The Bishop's address was a strong appeal for Christians to face the tasks presented by an un-Christian social order. At the buffet luncheon following the address, the men were entertained by Mr. H. M. Wheeler Perce and Mr. H. E. Bangs.

A new organ designed by Mr. R. E. Pilcher of Louisville, Ky., has been installed in Christ Church, Harvard (the Rev. Benjamin E. Chapman, rector). As a parish house costing

New Organ at Harvard	\$5,000 has lately been completed, this accomplishment is especially notable.
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Christ Church is one of the rural parishes in the diocese that have lately had a steady growth. Within less than a year thirty-four persons have been baptized, and twenty-three presented for confirmation. During the last two months only two Sundays have passed without one or more baptisms, nearly half of the number being adults. All the organizations are working well. The branch of Little Helpers has done such good service as to earn the special commendation of a visiting diocesan officer of the Woman's Auxiliary.

At the Church Club dinner last May Bishop Anderson commended the club for its continued loyal support of the Bishop. Under

Activities of the Church Club	new management, the club is living up to its good name and trying to be a greater help than ever to its diocesan.
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The officers and directors are compiling a mailing list of representative Churchmen and Churchwomen of the diocese, that thereby it may better disseminate matters of general interest to all in the diocese. The list will consist for the most part of the names of the regular contributors and pew holders in each parish and mission. The letter asking the clergy to help in the making of the list is signed by Mr. George Higginson, the president of the club. It concludes in this way: "We know that if the laymen and women of the diocese had any conception of the great use that the Church Club rooms and the Church Club are to the Bishop, the clergy, the diocesan organizations, the Woman's Auxiliary, Church societies, and individuals, they would rally to the support in every way."

A new wing is being built to St. Mary's Home for Children to be used for a domestic science school in which the older girls may be trained. Mrs. Joseph Worthington, of Wash-

Addition to Home for Children	ington, D. C., has given \$10,000 for the new wing, which will cost in all \$13,000. It is hoped that the friends of the home will contribute the balance. The architect expects that the building will be finished in September and the sisters hope to open the new school October 1st. The school will be in charge of an experienced teacher in domestic science, and in it many of the girls will be thoroughly trained for special work.
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PASSION MUSIC has been sung every Sunday evening at the Church of the Redeemer during Lent, and on Palm Sunday the combined choirs of the parish will sing Stainer's "Crucifixion." The choirs of St. Andrew's Church will sing the "Crucifixion" on Good Friday night.—ON MARCH 15th the members of the Sunday school of St. Andrew's Church presented most successfully a missionary play entitled "The Great Trail." Last year a similar missionary play was given by the school—"LUCKY BALDWIN," the well-known mission worker in Chicago—one of the "Twice Born Men"—whose life is a glowing witness to the power of our Lord to change a "down-and-out" into an up-and-doing, active, positive force for righteousness. He was the speaker at the February meeting of the Men's Club of St. Luke's Church, Evanston.

H. B. GWYN.

WHO LOVE THEE most, at Thy dear Cross
Will truest, Lord, abide;
Make Thou that Cross our only hope,
O Jeu Crucified!

The Mission of the Church: The Regeneration of Society

Abstract of a Paper Delivered Before the Churchmen's Conference of Philadelphia

By H. D. W. ENGLISH, Senior Warden of Calvary Church, Pittsburgh

CHIST came to establish a Kingdom. The Church was established as a means to an end. The end was the Kingdom.

After twenty-five years spent in Social Service in almost every phase of our communal life, I am so jealous for the good name and the progress of the Church that I am ready to say that sin in the individual (the concrete) can be reduced in an enormous degree if sin in the abstract can be arrested.

We must not forget that the religion of the past was a personal and private religion. It was so even up to my father's day. Therefore the morality was private. It had no ideal of salvation for the organic life of society, consequently it developed no adequate public morality.

Let us place beside that Old Testament conception of the Reign of God—that conception of a regenerated society which obtained on the other side of the Cross of Christ—the new conception, that perfect expression, this side of the Cross, of the will of God for humanity—a Kingdom of God, over which His Son, Jesus Christ, shall reign.

I cannot help but see a gradual but sure tendency of the Church to hesitate, yes, almost to halt at the threshold of one of the greatest opportunities for the regeneration of men in the abstract ever given to the Church since the time of Christ. It seems to be satisfied to devote its great power to the "simple gospel." It does not want to be troubled with the burning questions affecting mankind and society. It points with confidence to the promise, "And the gates of hell shall not prevail against it," with an air which is nothing short of throwing the "lance on the shield of complacency"; of letting things be as they are.

I can't be satisfied! Here stands a great social order, an unregenerated society, if you will, with great social and economic wrongs, and as a member of the Kingdom, and of an organization called the Church, built up for the purpose of extending the Kingdom, I am filled with a throbbing compassion and fellow feeling for these people outside of the Kingdom, and, yes, a "holy anger against the institutionalized wrong that is stunting and brutalizing the lives of so many of our people, converting the children of God into slaves of and for Mammon." Suppose I feel all this so strongly that I am willing to make great sacrifices so that these children of God can be helped; where can I go for help? To the Church? Oh, my friends, that is the place to go, but just once has the Church as an organization, in my twenty-five years of experience, helped, and that once they won a glorious victory. But when it comes to standing out against sin in the abstract as it appears in city, state, and nation, it seldom does. Thousands have left the Church and embraced Socialism, as has been said, not "to shake off a faith, but to get a faith."

At the risk of your misunderstanding me, let me recite some of my own experience in the work of social regeneration.

The first social settlement established in our city was at first bitterly opposed by the strongest and predominating Church organizations. Despite that, it is one of the greatest in the country to-day. But it is distinctively not affiliated with the Church, and that is true of most social settlements and social settlement leaders.

When the Pittsburgh Survey was made some years ago, we could get no help from the Church organizations. Three men stood sponsors for that investigation—they were members of our own communion acting only as individuals—but the revelations of that Survey were of such a character as to change the attitude of the employer to the employee. The publication of the facts, bad enough to attract the attention of civic bodies and the United States Senate, never caused a ripple on the face of the Church. The sponsors were called in public meetings "professional instead of professing Christians," without a word from the Church in their behalf. Why? Well, considerable of the income of these Church organizations came from men who worked their men twelve hours a day, seven days in the week, with a twenty-four hour shift on Sunday. The workingman scarcely saw his family, or could attend church.

Then again, housing conditions were outrageous. The pre-

ventable accidents were so great they were left unpublished.

It cost in sacrifice of time, money, and business; but to-day the conditions are vastly better, and millions of money have been spent on machinery for the prevention of accidents. Sunday labor is almost eliminated; the deadly twenty-four hour shift largely cut out; housing conditions bettered, and tenements torn down—because some one cared. I wish the Church had that to its credit.

Again, in the fight against graft, which was sapping the foundations of our public and business institutions, so that among young business men honesty was regarded as a joke, a lone crowd of men fought that fight and have suffered in business and in attacks upon their reputations even to this present day.

And so I might go on showing how the mighty forces of evil and sin in society were fought, but without aid or encouragement from the Church.

I take down my Bible and I read the twenty-third chapter of St. Matthew—I can't find anything there about concrete sin and the sin of the human heart. These words, and the words that follow them, were the words of Jesus and they have reference to Church people:

"Woe unto you, scribes and pharisees, hypocrites, for ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater damnation."

And again I read in my Bible the story of the Carpenter of Nazareth, and I wonder why in our own Church and in the great Conventions of the different faiths there are not more representatives of His trade and of other trades, especially in our own General Convention. The viewpoint of the intelligent workingman is as important to the life and future of Christianity and the Church as the viewpoint of the banker, business man, or attorney, who at present largely constitute the General Conventions or law-making bodies of all Christian faiths.

As we read the life of Christ, that busy man, we find Him feeding the multitude, healing multitudes of people; of His kindness toward children; His placing of womanhood and motherhood on a high plane; His justice to the woman of the town and His words of kindness to the woman at the well; His wrath at the politicians of His day and His mighty scourging of the defilers of the temple. We see at every point, as He touched the social order of His day, His one key thought was the regeneration of society, by raising the value of the human soul and human life on the one side, and by bringing God down close to the people as their Father on the other. All His splendid enthusiasm went out toward justice and mercy and good will among men. "He always moved with a purpose and His purpose always was the regeneration of mankind and the establishment of the Kingdom of God."

But, my friends, we live in the twentieth century, and the Church is alive, and now I am jealous that it take its turn following the Master.

I believe, my friends, with all my heart in the Universal Brotherhood of the Kingdom as I believe in the Christianity of Jesus Christ, and I would not have a man here lose the joy it gives to have had at least one good fight for the freedom and justice of those socially wronged. It gives a thrilling sense of worth to a man's life. To have "this faith in and vision of the Kingdom puts a new value on your city and on this earth of ours during our life. It is not a place to be weary of and spurned, but a house to be loved and made clean and holy. Here we see our visions and here we must realize them. The hope of the Kingdom of God makes this earth the theatre of action and turns the full force of our religious will and daring toward the present tasks. Then, again, this vision of the Kingdom of God on earth will improve our social relations, because it gives religious value to the plain man's job. . . . Faith in this Kingdom, once lodged in a man's mind, compels every man to become a redeemer, and his chief redemptive ministry is through his job."

We are hearing a great deal about "Rendering unto Caesar the things that are Caesar's." What should a man who renders unto God the things that are God's, render unto Caesar? Certainly he ought to take his God with him into every avenue

of life in this Kingdom of Caesar. No permanent reform can come to Caesar's government, until the citizen realizes that his duty to the state and society is to bring its ideals, its practices, up to the ideals he has for his home and his Church and with the same love and the same devotion. If the teachers in the Church would persistently plant this in the heart of every citizen, not weakly but as one absolute part of his Christianity, and all this done without fear or favor, it would help mightily. Whether it be timidity, or the fear we have of hurting one another's feelings, the Church, if it is to be the greatest force in the regeneration of society, must not live a hermit life. It must come out into the life of men, with its healing for the varied problems of life—blindness here, withered minds and hands there; it must thunder out its protests against the unrighteous stewards in society, the unrighteous judge, the leper whose moral life is eating away the purity of our children; the peril of riches; it must receive all the little children with the open arms of a tender shepherd; it must point in no mistaken terms to the pharisee and the publican in the temple; it must be interested in and abide with Zaccheus the publican; and last but not least, it must cleanse the temple with all the wrath and indignation of a just but outraged Master.

In the work in my own city we have gotten the best results by first laying bare the conditions as we found them, and then applying a remedy or having them applied by the men who were ashamed of them once they were made public. We have found it absolutely impossible to divorce politics from the moral or civic regeneration of a community.

"Render unto Caesar the things that are Caesar's and unto God the things that are God's." Yes, but we want your (the Church's) opinion, as to what you consider belongs to Caesar and what to God. For instance, those women given over to lives of shame and commercialized by a prurient and debauched political party; do they belong to Caesar or to God?

"Teacher, this woman was taken in adultery—in the very act."

Now the present social and political power in the communal life permits her, because of that sin, to be a chattel of a political party. Does she belong to Caesar? Ask the Church that permits it.

"And Jesus lifted up Himself and said unto her, Woman, where are they? Did no man condemn thee? Neither do I condemn thee. Go thy way; from henceforth sin no more."

What is the verdict of the Church? Does she belong to Caesar or to God? Jesus stands, my friends, writing in the sand. He awaits your answer. *You are the Church!*

Let us take the family. It is the fundamental institution of society out of which almost all other institutions grow and for which they exist. Jesus Christ, the founder of the Church, says, "And I say unto you whosoever shall put away his wife," etc. What real call has the Church made upon Congress for a national and uniform law on marriage and divorce? Some years ago a member of our Communion, also a member of Congress, a distinguished judge, endeavored to secure the power of the Christian Church back of a national law which he had drawn to effect a needed reform in divorce, without effect.

"Thy servant was busy here and there and the prisoner escaped."

How can we escape the responsibility for the permanency of the home, which is so vital to our national life and to the cause of Christian faith and worship, when as a Church we do not act? The family altar and the home are fundamental. It must not go over to Caesar. It is God's. Jesus used the family as the type which expresses all that is most sacred to His mind. "The family is to the mind of Jesus the nearest of human analogies to that Divine order which it was His mission to reveal."

In the United States, it is said, we have 53,000,000 adults over 21 years of age. Twenty-five million are engaged in gainful occupations. Three-fourths of the male population are workingmen.

The Son of man was a carpenter. He is therefore the representative of three-fourths of the male working population of this country. "The Son of man came not to be ministered unto, but to minister." His Church on earth should be mightily interested in that portion of our social order of which He was an intimate part. When He began His teachings they were utterly at variance with anything the world had up to that day heard, and so full of promise to the weary laden and the down-trodden, that these "common people heard Him gladly." The Church, His representative on earth, needs to get a new idea

of why those workmen of the old times "heard Him gladly." In it lies the secret of regenerating that portion of society. It's a revolutionary doctrine. It would mean many changes in the Church's present inert position toward child labor, pension schemes, workingmen's compensation bills, housing conditions, the problems of the family, divorce, and all the issues of economics and social life.

Yes, we say we believe in one God, the Father of all men; all men His children; no step-children; all of one great human family and heirs to His bounty. Then let us act as brothers of His blood.

And again, "Jesus called them unto Him, saying, Suffer the little children to come unto Me and forbid them not, for to such belongeth the Kingdom of God."

Over eighty thousand children of tender age engaged in industry in Pennsylvania! Child labor, it is called. We should hang our heads in shame. Our state [Pennsylvania] heads the list.

Of course the Church is hampered in its work among the children of Pennsylvania because it has not stood out as a body against this shameful exploitation of child-life. Here and there a feeble effort, but not a clarion call in the name of Jesus Christ who said "Suffer them." It is a blot upon the Church of Christ in this state and in the nation as well, that abundant life such as the Master came to give is denied tender little ones. Here again the Church (that is, in part, you men) halts at the threshold of an economic problem, and backs and fills upon concrete sins in contrast with sin in the abstract or in the mass such as this. The Church in this respect stands to-day as did the disciples, rebuked by the Master because we stand in the way of millions of children denied a normal childhood, because we do not from the pulpit and pew go out to the legislature of this state, and in the nation, and in the name of our common Lord and Master, wipe out the stain of child labor which stands between the child and the Kingdom of God. The Kingdom was to resemble little children in all these attributes of the child—simplicity, tenderness, love, and faith.

"Therefore I say unto you, the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Why did He say that? Because they rejected Him.

Listen, men of the Church. Let Him speak to us this evening. "Even as ye have done it unto the least of these My brothers, ye have done it unto Me."

"Now all the publicans and sinners were drawing near unto Him to hear Him, and both the scribes and pharisees murmured, saying, 'This man receiveth sinners and eateth with them.'"

Let us come back to our subject right here. "The mission of the Church—Regenerating society." Are "publicans and sinners" in society? Yes. Shall they receive our attention as well as fill our churches?

Yes, that was His desire then, and that is why the scribes and pharisees hated Jesus and crucified Him.

When the Church of Christ in this country smites the sins of society with His power, the Church (that means every Churchman) will be hated. When that time comes, then look for the power He promised. The Church will know it, because it is the beginning of the regeneration of society. The Church will have the power to withstand the devil and sin which comes from your sacrifices. Have we the courage to follow the Master our Leader out into our social order?

IN THE GLORIOUS company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, the holy Church throughout all the world is one. Therefore year by year let us reverently commemorate their names, remembering what they were, but steadfastly gazing at what they are. Their very words are still ringing in our ears: of some the beloved image too is full before us. Let us live as they would bid us, could they still speak: let us fulfil their known behests, following in their steps, filling up the works that they began, carrying on their hallowed offices, now bequeathed to our care; let us be like them in deadness to sin, and unceasing homage to our unseen Lord. As we grow holier, we grow nearer to them; to be like them is to be with them; even now they are not far from us, we know not how nigh.—*Henry Edward Manning.*

YOU TELL US that Christianity has failed to prevent war! Our answer is that Christianity has never had a chance to prevent war. No nation upon the face of the earth, not even our own beloved America, has openly taken its stand on the side of the divinely appointed Ruler of Nations and accepted His law as the standard of action and rule of life. Everything else but Christianity has been tried to prevent war and everything else has failed. Why not try Christianity?—*Christian Statesman.*

The Use of Tracts

By WILLIAM T. MAGRUDER

DIFFERENT people have different ideas as to what a tract should be. To the evangelical Protestant the thought conveyed is of a publication of the Religious Tract Society in England or of the American Tract Society in this country. Both these societies were founded for the diffusion of the religious truth which is common to all Protestant Christianity, and to the exclusion of all controversial questions not commonly accepted. The object of these, and many other similar, societies is the circulation of books, pamphlets, and other pieces of printed matter designed to teach right living and Bible truth. To others the thought conveyed by the word is that of partisanship and controversy. Be this as it may, tracts have been used with various results in America, in England, and on the continent of Europe for many hundreds of years. One of the earliest seems to have been John Wyclif's Latin tract of 1366 against paying tribute to Pope Urban V. It foreshadowed those of Martin Luther and the Reformation. *Pilgrim's Progress* was begun as a tract by John Bunyan, who wrote many other devotional tracts. John Wesley was a writer of forceful tracts inveighing against the indifference of the clergy and people of the Church of England, and in favor of right living and better dying. Hannah More wrote the "Cheap Repository Tracts." They were begun in 1795 and had a circulation of over a million copies the first year. Later, tract societies did collectively what previously had been done individually. The Methodist Book Concern was established in Philadelphia in 1789, and was removed to New York in 1804. It continued to publish tracts for its people until the practice was discontinued by the General Conference in 1908. The American Tract Society was founded in 1825. It circulated tracts broadcast, seeking to put Christian literature into every family.

Between 1833 and 1841 some ninety "Tracts for the Times" were published in Oxford, and started the Oxford movement within the Church of England. They were written by certain of the younger clergy of Oxford, and chiefly by John Henry Newman, author of "Lead, kindly Light," and John Keble, author of "The Christian Year." They did much to stem the tide of indifference and lack of religion then too prevalent within the Church and among her clergy, and called attention to the ancient lineage of the Church of England, the Apostolic Succession of her clergy, the value of the sacraments as a means of grace, and to many other subjects vital to a spiritual Christianity.

In more recent years tracts have been published from time to time by our clergy and Church publishers. To-day we have several series of tracts published by The Young Churchman Co. of Milwaukee, covering several scores of titles and many subjects, and varying in price from fifty cents to ten dollars a hundred. The Parish Leaflet Co. of Hobart, Ind., has published almost one hundred tracts. They sell for thirty-five cents a hundred. Most of them are well written, forcefully and clearly stated, short, and therefore more likely to be read. Some eleven tracts from the "Church Series," written by the late Rev. Wemyss Smith, are now distributed by his widow, Mrs. Wemyss Smith, 30 Wethersfield avenue, Hartford, Conn. They cost two and three dollars a hundred. They are true to their name and are from the pen of a true teacher. The "Modern Oxford Tracts" at twenty cents and the "English Church Manual" at three cents each are published by Longmans, Green, & Co., Fourth avenue, New York City. One of the longer and more ambitious of our present-day tracts is the one on "The Reformation in England," by the Rev. Maurice Clarke, rector of the Church of the Heavenly Rest, Springfield, Ohio. Other tracts have been published by a number of our clergy, including the Rev. T. Tracy Walsh, Yorkville, S. C.; Rev. H. Page Dyer, 970 North Howard street, Baltimore, Md.; Rev. Lyman P. Powell, D.D., Geneva, N. Y.; Rev. H. M. Ingham, Camden, Ark.; Rev. John Wright, D.D., 1366 Summit avenue, St. Paul, Minn., and by many others. Others are being published by the diocese of Minnesota; The Parish Printery, Muskegon, Mich.; Edwin S. Gorham, 11 West Forty-fifth street, New York City, and The Church Literature Press, 2 Bible House, New York City.

The requirements for a successful tract seem to have been very frequently forgotten, and failure and disappointment

have resulted. Like any other piece of printed matter, it must be put into attractive shape, form, type, and thickness. Both very long and nearly square shapes tempt one to leave such a tract rather than to take it home, and chiefly on account of its awkward size. A form in which the printed matter is either crowded between narrow margins, or thick-leaded between broad margins, or with the use of type disproportionate to the size of the page, do not make for attractiveness and are not pleasant to the eye. Similarly, those that are printed on poor quality of wood fibre paper and with dirty and cheap ink are not pleasant to the touch, and therefore are not taken and read. The type should be proportionate to the size of the page, have its own individuality suitable for the context of the tract, and be easily read. A booklet that is too big, or too thick, to be carried home either in a Prayer Book, or between the bindings of the Prayer Book and Hymnal of a set, will be slow in leaving the church porch, or wherever they are placed for distribution.

To be successful a tract must be possessed of intellectual substance. It must have literary freshness. It should be possibly novel in character and method of presentation, correct, truthful, and accurate in statement, and based on sound learning; full of sincerity and intense earnestness. Above all, it must have something to say, mean what it says, say it clearly and tersely, possibly dogmatically, and then finish. It must not be like the lawyer's "brief," chiefly notable for its length. People seldom read such writings solely for enjoyment. They are usually prescribed as an admonition, or remedy, and as an argument against one's present beliefs or practices. Hence, they should be definite and not too thickly sugar-coated. A little after-taste is not altogether harmful to their ultimate success. While having assurance and exhibiting confidence in one's position on the subject, they should not be controversial. The latter fault provokes reply and tramples down the results desired.

Tracts can not be handed out promiscuously. What is helpful, stimulating, and suggestive to one person is the reverse to another, and oftentimes in the same family. The personality has to be known and considered, just as the physiological peculiarities of a patient should be known by his physician in order that he should be treated wisely and effectively. Frequently tracts can be handed out after a service and sermon with good results, which would have done harm if distributed before the service, or if they had been sent by mail. A wise distributor of tracts must prepare his ground before sowing his seed, be it ever so choice. Like medicine for the body, some persons are more influenced by one kind of tracts than by another. Successful tracts need not be soothing syrups and must not be firebrands.

Possibly for some one or all of these reasons, several of the tracts of each long series are not called for, and therefore are not reprinted; while others have been printed into the thousands and possibly millions of copies, and have done correspondingly good service for their cause. The ability to write effective tracts, like the writing of poetry or other intellectual operation, is a gift and one which it would be well if those possessed thereof should use to the advantage of the Church. If you think that you really have the gift, pray use your talent. The Church needs it.

"SHOW ME YOUR ACTIONS"

I HAVE LONG received with amiability, I hope, the professions of all sorts and conditions of men. But after I have heard their professions, I wait patiently to see their performance. If a man wishes me to consider him to be loyal, for example, I must really trouble him to show his quality when put to the test; and if he cannot do so I may not say anything the next time he comes around and professes his loyalty, but I will do a lot of thinking. I wonder within my own head if he really thinks that I am deceived; if he really thinks that I am as innocent as I look. That is the rigid and stern standard to which we hold each other, whether we realize it or not. You know the slang expression, "He is a bad actor." You are not speaking of the stage. You mean he does not do what he says; and the minute you find he does not do what he says, then it is all up so far as your trustfulness and admiration and willing dealings with him are concerned.—Woodrow Wilson.

PRAYER AND CONFERENCE

By ROBERT H. GARDINER

A YEAR ago two movements were gaining ground, with accelerating force, which bade fair to make a new world—Christian unity and international peace. Just as their prospects were fairest, half the world called Christian plunged into a struggle, the bloodiest in history. Yet the world is learning from this fearful war to desire, as never before, the reign of the Prince of Peace, and to see that He will never be so manifested to the world as to be accepted as its King till all who profess His name are visibly one in Him.

As Mr. Oldham said in the *International Review of Missions* for October, 1914:

"God can make even this calamity to advance His purpose. Nothing else, perhaps, would teach men that material force without faith in God, so far from being a blessing to men, is destructive of the liberty wherewith Christ hath made us free. It is not all lost that there should be a shaking of the things that can be shaken, or that the deep-seated reliance on numbers, money, and organization should have to give way to trust in God and love for man. It may be wholesome to be brought up against things that are real." And later in the same article: "The Church must recognize its failure to permeate western society with its distinctive principles. It has done much; far more than it often receives credit for. But must not every Christian in his deepest being feel ashamed of a spectacle that is so glaring a contradiction of the will of Christ for men? . . . What has been lacking is not merely a proper emphasis on some corollaries of the Gospel. It is the intimate heart and core of the Gospel revealed in the Cross of Christ that has to a large extent been missed. The world, East and West, has many varied opinions concerning what the Church stands for; has it ever had cause to know that the Church is above all else a body of people who, in consequence of the amazing experience that God is Love, are resolved that, so far as in them lies, the relations of men one with another shall be regulated by the principles of love and brotherhood?"

But can we not now rise above the conception of the Church as a human organization, however deep and valuable may be the experience on which that conception rests, and accept in some measure of its fullest and most vital meaning St. Paul's definition: "The Church which is His Body, the fulness of Him that filleth all in all"? And shall we not let the fulness of His love so surge over our self-complacency and conceit, that we may become visibly one Body in Him, and so establish throughout the world His law of peace and righteousness and love? It is the divisions of Christendom, the rending asunder of the Church, which have paralyzed its force and prevented the accomplishment of its Founder's purpose. Shall we any longer allow our prejudices and our ignorance and misunderstandings of each other to thwart the Saviour's purpose to draw all men to Him?

This dreadful war has brought home to Europe the need and power of prayer, and Christian leaders are urging prayer, not in each country that God will give that country power to crush its opponents, but that God will so overrule the self-seeking and the anger of nations and of individuals that His will may be established and His peace may never again be broken. Cannot we who are neutral join in that prayer, and also, rising above the question of this war, give ourselves to real prayer for that visible unity of the Body of Christ, which only will bring the world to acknowledge its Lord? Will not true prayer teach us that what we must seek is not the establishment of our own conception of unity, or of other aspects of the Faith once delivered, but that which is in accordance with the Mind and Will of God? Instead of seeking, even by the most loving methods, to establish our own conception, must we not give ourselves to a supreme effort to seek and follow that unity which God wills?

That can only be done by prayer, and by prayer such as perhaps we have never known; prayer which shall absolutely break down our self-complacency and self-conceit and make us as little children ready to accept God's Will; prayer which shall thoroughly purge our minds and hearts of prejudice and partisanship and of misunderstanding as well of God's revelation of Himself as of our brethren.

We are talking of conferences with our brethren, and some of us are beginning to hold them. Is there not danger that the spirit of controversy which has so hardened in many of us will be uppermost and that we shall only emphasize our divisions? Is there any hope that such conferences will be anything except harmful, unless they begin and end in prayer? And can we not learn best how to confer with our brethren by first learning how to pray with them? Not in public, where difficult

and bitter questions might be raised as to the exchange of pulpits or the equality of orders, but in private houses, where two or three, or half a dozen, members of different communions, may gather to implore God the Holy Spirit to illumine their minds so that they may see each other as He sees them and recognize each the element of the truth which the others hold. After weeks, perhaps months, of such meetings for prayer, God will show us the value of the conference method, for our hearts will have been made wholly His, so that He can fill them with His love and wisdom and we can understand and appreciate our brethren. When we have learned that, and not till then, each who has joined in the meetings will be able to give to his brethren that comprehension of the one Faith which perhaps he may then be found to possess more fully than they.

If we can so give ourselves and lead our brethren to Christ, we shall be one in Him and with each other in Him. All that we have, all that we are, will be His, and the Church, visibly one, will proclaim His love with irresistible force to the uttermost ends of the world, so that peace and goodwill between nations and classes and individuals will make the kingdoms of the world the kingdoms of our Lord and of His Christ.

OPINIONS OF DIOCESAN CHANCELLORS*

AMENABILITY OF NON-REPORTING CLERGYMAN TO HIS BISHOP

AN opinion has been rendered by the chancellor of South Dakota upon a question of some general interest. A clergyman, canonically resident in that district, was absent therefrom for more than two years, being engaged in a secular calling, and during such period he made no report to the Bishop, as required by Canon 49, Section 1. The Bishop asked the chancellor whether, under such circumstances, he had the power, upon notice to the clergyman, to suspend him from the ministry, assuming he would make default to the notice or admit the facts stated. Judge Gates advised the Bishop as follows:

"Unless you can persuade this priest to renounce the ministry and be deposed for a cause not affecting his moral character, I can find in the canons no way to proceed against him except by a formal presentation and trial.

"The only thing that has caused me to hesitate in coming to this conclusion is the provision of Section 1 of Canon 24, which reads as follows:

"A Minister shall be amenable for offences committed by him, to the Bishop, and, if there be no Bishop, to the Standing Committee of the Diocese in which he is canonically resident at the time the charge is made."

"One definition of 'amenable' is 'liable to punishment,' so that, standing alone, that section might mean that a minister would be liable to punishment by the Bishop. On the other hand the word 'amenable' is defined as 'responsible' or 'accountable.' I am inclined to the view that it is in the latter sense that the word 'amenable' is used in that section.

"In the face of other canons defining offenses and prescribing the method of procedure, I do not think that Section 1 of Canon 24 contemplates dispensing with a presentation and trial in the cases provided by the canons, and therefore that said section does not give the Bishop the right to try and sentence a minister for an offense provided for by canon.

"It would seem that a charge might be made against this minister under one or more of the sub-divisions of Section 1 of Canon 25, or under the provisions of Canon 36, or under the provisions of Section 1 of Canon 49, or under all of them."

* Received through the Organization of Diocesan Chancellors and by courtesy of its secretary, Hon. Geo. F. Henry, LL.D.

THERE ARE inequalities of gift, and of opportunity, and of equipment, and of growth, among nations as among individuals. But there is an elemental equality of worth and consideration, and every nation, of whatever color, has an equal right to be itself. It has its own contribution to make. It is free to take its own natural form, and to follow out its own proper line of development. No stronger nation has the right to impose upon it an alien culture; or to compel it to accept an uncongenial mould. The rights of all to an equal freedom are absolute. There can be no exclusive sanctity attaching to a white civilization which can justify it in demanding from black or yellow people the surrender of their native characteristics, as if they bore the mark of some innate infirmity. This war, by bringing Japanese and Indian into the firing line, says the English Commonwealth, has done for us what, perhaps, it would have taken years and years of peace to wring from us. We have publicly confessed and professed the common ground of equality, underlying all distinctions of color. We are proud, and glad, of its recognition. We may never again go back from the standard now attained.

PALM SUNDAY

The palms upon the altar like green flames
Stretch upward, and the Cross is veiled from sight;
The Church's pomp all earthly pageant shames,
And all is rendered Him, as His by right,
Who, lowly, on a colt—foal of an ass—
Long, long ago, 'mid shouting throngs did pass
Triumphant to His death; who, living now,
Accepts the homage of the throngs that bow
Before His altar; where again is heard
The silken rustle of the palms, the word
Of joy and gladness in the house of God,
As children's voices cry "Hosanna, Lord!
Blessed be He that cometh!" Blessed? Yea,
Be He who comes to bear our sins away.

MADE SIN FOR US

Accused by blood-mad hate and bigot pride,
By witnesses suborned and false belied,
Who at a craven's judgment seat is tried?
 The Righteous Judge.

Wearing on bleeding brow that crown of thorn,
That purple robe o'er back with furrows torn,
Who bears that sceptre-reed bestowed in scorn?
 The King of Kings.

Who 'neath the cruel cross scales the rude steep,
And, faint and worn, His footing may not keep,
While ruthless foes exult and women weep?
 The Strong to Save.

Who, while unwonted murk invades the skies,
In torture utters unavailing cries,
Then trusts His soul to God, and dies?
 The Lord of Life.

O, wherfore does He bear this travail sore,
Such woe as none has suffered heretofore?
Why through His spear-rent side His life-blood pour?
 To ransom thee.

A spirit sin-defiled, enclothed in clay,
My strength mere weakness and my life a day,
How may I then this mighty deed repay?
 Give Him thine heart.

JOHN POWER.

"DELIVER US FROM EVIL"

A TRUE INCIDENT

BY ANNA VAN DER ZEE LEE, P.D.M.

A NUMBER of years ago, I was residing in a suburban town near New York City, and attending a small mission church. Looking back upon that period, it seems to me that we were living in the midst of a series of most remarkable outpourings of the Holy Spirit. It did not so impress me at the time, I presume because I was in the midst of it, and a certain amount of familiarity with, and knowledge of, everyone connected with the events that transpired relieved their otherwise awe-inspiring character.

This one I am about to narrate, while possessing some of the characteristics of the other occurrences, happened to me personally, and, I was about to say, casually, and seemed to have no apparent meaning at the time, or deeper relevance than appeared on the surface.

The pastor of the little mission church had two other missions under his charge, whose regular services were conducted by a lay reader, except on one Sunday in the month, when he, being a priest, celebrated Holy Communion, which meant that on two Sundays in the month our pulpit was occupied by a substitute. I was a teacher in the Sunday school, which was held at nine o'clock in the morning, Morning Prayer following fifteen minutes after the dismissal of Sunday school. On the occasion about which I am speaking, for some reason unknown to me, the lay reader of the mission at which our pastor was officiating that Sunday morning had taken the service at a church about two miles distant, whose pastor came up to our mission in his stead. This clergyman was held in very high esteem by all the clergy and laity of the neighboring villages, so it was with a distinct sense of pleasure that I saw him step out of the vestry room to conduct the opening service of the Sunday school, instead of the young lay reader whom I had expected to see.

After Sunday school was over, in the little interval remain-

ing before the regular service began, we had the opportunity for a few moments' conversation, and in the course of it he remarked:

"I am entirely convinced that a confirmed person is under the direct protection of the Holy Spirit at all times, and that in time of stress there will be—humanly speaking—a miraculous interposition of Providence to prevent such an one from succumbing to the temptation."

I have endeavored many times since then to recall the context of the remarks which led up to this climax, but have been unable to do so, and the dictum stands out in my memory with crystal clearness for the very reason, I believe, that it is so dissociated from any ideas that might have inspired it.

That is all there is to that incident.

* * * * *

The sequel to it occurred a number of years afterward, and has ever since been bracketed in my mind with the first incident.

My business was in the lower part of New York City, and I was a member of the Noonday Guild of old St. Paul's chapel. For the benefit of those who may be uninformed as to the Noonday Guild, I will state that there are no dues attached to membership in it, the only obligation being to attend the Litany service on Wednesday and Friday at midday, and any other services held at that hour during the week, *except* when, by remaining away, one can permit another to attend. On Friday, following the Litany, there was always a short address, usually by the vicar.

On this occasion, again the pulpit was occupied by a substitute. I have forgotten, if I then knew, the name of the preacher, and the text has long since escaped my memory. In the course of his discourse, he leaned forward in the pulpit, and speaking in a low but perfectly distinct tone of voice, said:

"I want you, if you carry away nothing else that I have said to-day, to take with you the words of a prayer that will always be answered. It is so short, that I can think of no conditions in which it cannot be said. When temptation assails, offer up this petition from your soul, and you will be heard. Let me give it to you: 'Almighty God, help me, through Thy Holy Spirit, for Jesus Christ's sake. Amen.'"

There was something unutterably solemn in the tense silence, in which every word spoken in that low voice was heard with a distinctness unusual in that old edifice, set in the midst of the rushing work-a-day world, and where our services were ordinarily interspersed with the clanging of the car bells on Broadway, which ran along just back of the altar, and the rumble of the trains coming and going in the subway just underneath. On this day, however, for this brief interval, even these noises seemed to be hushed, making the silence even more impressive.

A few days after this, I stood on the corner of Fourth avenue and Twenty-third street, waiting for a cross-town Twenty-third street car to take me to the ferry, on my way to my home in Hoboken. This was not my usual route for returning home at the close of the day. Business had called me up-town that afternoon and detained me there until too late to return to my office before going home, so I was taking this route, as it was the more direct from up-town and, furthermore, had the advantage of landing me nearer my home on the Hoboken side than did the down-town ferry adjacent to my office.

It was a drizzly night, and the sidewalks were a shiny black from the rain and reflected back the flicker of the electric street lights and the glare of the shop windows, just beginning to be lighted up at that hour.

I like to sit on the north side of the car. There is so much more worth seeing on the south side of Twenty-third street, though to-night the drizzle on the outside of the windows and the steam from the wet garments of the passengers, on the inside of the glass, made seeing out rather problematical.

Just as I had seated myself comfortably in a seat on the north side of the car just inside the rear door, a young lady took the seat directly facing me. Although I had never met her before in my life, I felt constrained to leave my place and take the vacant seat next to her on the south side of the car. The other passengers having by that time gotten on, the car started.

I immediately felt, as I described it to myself, an almost insane longing to tell her of the sermon I had so recently heard and to give her the prayer. The car stopped at Fifth avenue to take on more passengers; at Sixth avenue, Seventh avenue,

(Continued on page 724)

The Night Before The Crucifixion

Illustrated by P.G. Melbourne

From the Gospel according to Saint Matthew

CHAPTER XXVI



Verses 20-21

Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one to say unto him, Lord, is it I?

Verses 31-34

Then saith Jesus unto them, All ye shall be offended because of me this night Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus saith unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee.



Verse 36

Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here while I go and pray yonder.



Verses 39-40

And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?



The Night Before The Crucifixion

Illustrated by P.G. Melbourne

From the Gospel according to Saint Matthew

CHAPTER XXVI

Verses 46-49

Rise, let us be going: behold he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

Verses 57, 59-68

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, This fellow said,

I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the son of God. Jesus said unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes,

saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then they did spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, Who is he that smote thee?

Verses 69, 70, 73-75

Now Peter sat without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I



know not what thou sayest. And after a while came unto him they that stood by, and said to Peter, Surely thou art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

DELIVER US FROM EVIL

(Continued from page 721)

and Eighth avenue, and the car was filled to overflowing, and still I was struggling against the urging that was impelling me to speak to this young lady—a total stranger to me—and speak to her upon one of the two topics which are taboo among well-bred people—religion and politics.

Can you imagine my predicament?

Never in my whole life, it seemed to me, had I wanted so desperately to do anything. I felt myself being urged to action by a force that was well-nigh irresistible, and yet I was fighting against the doing of the thing so insistently being urged upon me, because if I did it I would be breaking over all conventions by speaking to a strange young lady on the subject of religion. It was not quite so bad as though I had been a man, but it was still sufficiently unconventional to make me dread it, as one dreads the first plunge into cold water when going swimming.

I was fighting—fighting to avoid doing what I knew I ought to do, and that shortly, for time was pressing, and the end of the line was drawing nearer and nearer with each passing moment, when I must leave the car, and I could not tell which of the four ferries at the street's end the young lady would elect to take.

As the car stopped at Ninth avenue to allow some passengers to alight, she turned slightly in my direction, and rubbed away the steam on the glass between us. I said, as she bent nearer to look out:

"This is Ninth avenue, and the first bright light on the right hand side is in front of the General Theological Seminary

of the Episcopal Church. I like to look down at it. It always seems particularly appropriate that it should be that lamp that makes a distinct spot of light in the midst of the semi-gloom. I am an Episcopalian. I guess that's fairly evident," and I laughed nervously.

But the ice was broken, and I plunged on, talking rapidly, for the car was going on again and my time was getting shorter and shorter. I told her the story of the strange preacher; I gave her his prayer; and just as I finished, the car stopped at Tenth avenue, and she arose to leave.

The car was crowded, and the passengers standing could scarcely move. We were sitting just inside the rear door. She was forced to hesitate a moment, as others nearer the front pushed through, eager to get off, and leaning down toward me, she said:

"I, too, am an Episcopalian. Thank you for giving me that prayer. I am going to get off here and go back."

I put out my hand. She clasped it, and then turned and was gone.

That is all there is to my story. You may call it unfinished, if you like.

What her temptation was I cannot say. I am sure of one thing, however. I was the humble instrument which the Holy Spirit made use of to prevent her falling into sin. Had I successfully resisted the leading Voice, who can tell how it would have been with us both? That it was given to me to help her put her feet back into the way of righteousness, I do not doubt.

If for no other reason, is it not well to be confirmed, in order to be under the potent protection of the Holy Spirit?





CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

VOCATIONAL ADVICE FOR GIRLS IN PHILADELPHIA

A PROPOS of a paragraph in this Department a few weeks since, the Editor received the following note:

"In a LIVING CHURCH of recent date, under Social Service notes, is an article on 'Vocational Advice for Girls,' stating that there is 'almost no attempt made by any agency in Philadelphia, to help a girl enter any occupation except housework,' etc. The Consumers' League, Witherspoon Building, is doing a great work in this line—also the College Settlement, 433 Christian, and many others."

At once I wrote to those in charge of these useful institutions and promptly received replies. From the secretary of the Consumer's League (Miss Florence S. Peirce) came this word:

"Last June, in coöperation with the Pennsylvania Child Labor Association, the Consumers' League of Eastern Pennsylvania financed and directed a study of vocational opportunities for girls in Philadelphia. This study was made and the report written by Miss Cleo Murland of the National Society for the Promotion of Industrial Education. This report is now in the hands of Dr. Jacobs, Superintendent of Public Instruction of Philadelphia, with the request that vocational training in addition to that already given by the William Penn High School shall be given to girls in various occupations. I am mailing you a summary of the report that you may keep."

Miss Anna F. Davies, the headworker of the College Settlement, wrote as follows:

"Vocational educational activities at our House are not very formal and not at all institutional in character. I list for you the lines of work which seem to me to have a definite relation to the development of physical and mental fitness and a tendency to strengthen efficiency.

"Among the very little children, 3½ to 6 years: *Two kindergartens*. These feed into the *Occupational Clubs* for children from 6 to 12 years. These clubs have a large variety of simple hand occupations which develop accuracy, power of concentration, orderliness, cleanliness, habit of following instructions, general condition of mind and muscle.

"Among children of 10 to 15, there are various clubs and classes having the same tendencies. These are usually led by volunteers under the general supervision of the house staff. The sewing and cooking classes bulk the largest. Other forms of hand training are occasional and sporadic, their occurrence conditioned by the knowledge and skill of the volunteers available. Examples are:—basketry; woodwork, repairs of household furniture; mending of books and pictures in the circulating libraries of books and pictures; mending and laundry for dolls (and toys) in the settlement game closet; general repairs, construction and care of tennis courts and baseball fields at Chalkley Hall, boat building by older boys (row boats for summer use on the Delaware)."

This correspondence is submitted for the information of the readers of the Department in order that they may themselves determine whether the Editor's original statement was justified.

G. F. S. CONFERENCE ON SOCIAL SERVICE

The fourth conference of the department for social service of the Girls' Friendly Society will be held at Wiawaka Vacation House at Lake George, September 18th to 27th. Among the questions to be discussed are "The Development of the Social Ideal in the Bible," by Professor Fosbroke, and "The Development of the Social Ideals in the Girls' Friendly Society," by Miss Marshall, Mrs. Bolton, and Mrs. Bruce. There will be two periods of social study, one in philanthropy, conducted by Miss Mary Van Cleek, secretary of the committee on women's work of the Russell Sage Foundation; and one in literature, conducted by Miss Margaret McGuffey, social service associate of Southern Ohio. Miss E. W. Edwards of 2115 Locust street, Philadelphia, will be glad to give information about the conference.

QUESTIONNAIRE IN FOND DU LAC

The Social Service Commission of the Diocese of Fond du Lac has sent out a questionnaire which is perhaps the most

extensive thus far issued. There are 194 questions subdivided into four parts:

1. Organization.
2. The Community.
3. Equipment.
4. Methods of work.

If those to whom this questionnaire is sent answer fully, there ought to be elicited an amount of information that would be of the very greatest value to students of social problems from the Church point of view.

A NEW YORK BULLETIN

Bulletin No. 13 issued by the Social Service Commission of the diocese of New York deals not only with the social service news of the diocese, but with bills pending at Albany in which Churchmen take an intelligent interest. The bulletin contains a statement that "the office of the Commission is prepared to send you copies of the bills and will be glad to furnish you with the political division in which you reside, together with the names of your representatives in the federal, state, and city governments for those districts." Attention is called to the senate bill for total prohibition "advocated by the Prohibitionists throughout the state as a temperance measure."

GIRL LIFE IN LOS ANGELES

A letter has been sent out to 5,000 homes by the Los Angeles Society of Social Hygiene calling attention to some serious phases of the problem of girl life. This letter was prepared by the Committee of City Mothers and School Women of Los Angeles, and recommends that every mother know at all times the whereabouts of her daughter, what she is doing, and with whom she is associating. The City Mothers, ten in number, are appointed by the chief of police and thus have an official standing. They are charged with advising parents in regard to wayward children, supervising places of public amusement, and related duties.

ST. MARY'S CHURCH, Manhattanville (in the diocese of New York) has appointed a committee of ten (five men and five women) to investigate the community conditions of the parish. Their purpose is to classify these and at a public service of the various organizations of the parish report them as a basis for further work.

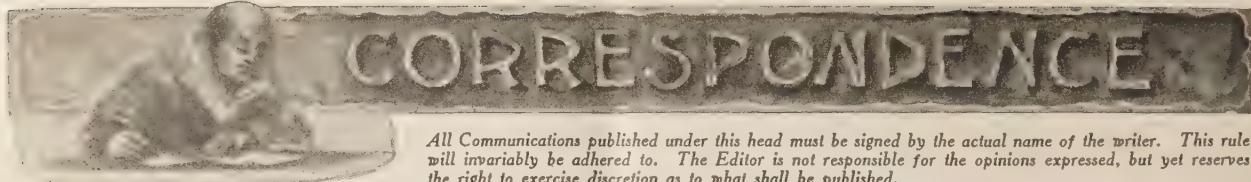
THE CHURCH MESSANGER of Cincinnati, under the title of "A Great Work in a Great City," describes at considerable length the splendid work of the City Mission Society of that city, which work, by the way, was inaugurated by Bishop Matthews when he was Dean of the Cathedral in Cincinnati.

SAMUEL GOMPERS, president of the American Federation of Labor, contributes "The Shorter Work Day—Its Philosophy" to the March number of the *American Federationist*. It is a very interesting and effective presentation from the point of view of organized labor on this question.

"IF THE YOUNG MEN of Europe had played together when they were boys there would be no war now," declared Sidney Teller, director of recreation at Stanford Park, Chicago, in an address before social workers at St. Paul.

THE CITY OF GREATER NEW YORK paid 86.7 per cent. of all the income tax paid by the state of New York last year and more than 27 per cent. of the entire income tax received by the Federal government.

A SOLID male vote, according to dispatches, defeated the commission form of government in Carmi, Ill. The women almost unanimously favored the measure.



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

GREEKS IN AMERICA

To the Editor of *The Living Church*:

A PROPOS of the words of Dr. Manning, relative to the large number of Greeks in this country, and the strong argument this presents for unity with the Eastern Church, contained in the Philadelphia letter of March 8th, may I not ask if there is not a lamentable ignorance, born of indifference, among Church people concerning this whole subject?

Some forty years ago, just after the visit of the Grand Duke Alexis to this country, I was one day reading the news to an old servant, and came across a slap at society fads, to the effect that so many New York ladies had become enamored of the Prince that they had fitted up a chapel where services were held every Sunday according to the rites of the Greek Church. "Just like 'em," said my old friend, "and the first thing you know they'll be building a mosque on Fifth avenue." On being told that the Greek Church was a strong branch of the holy Catholic Church in which she said she believed every Sunday, she exclaimed: "Well, I always thought the Greeks were a lot of heathen!"

Two years ago one of our Bishops addressed a local chapter of the Girls' Friendly Society, and the verdict of two associates was, that the Bishop's address was very disappointing, as he had talked to the girls about the Greeks in America, when they had so hoped that he would choose a subject that had something to do with the Catholic religion! It seems that the enlightened Churchwoman of the twentieth century is not far in advance of the ignorant servant of the nineteenth in this matter. If Church people would read the Rev. Thomas Burgess' delightful little book, *Greeks in America*, and follow it up with the further reading on the subject suggested in that volume, they would be wonderfully enlightened as to a large number of most interesting fellow-citizens, and also gain a fair knowledge of the historic Eastern branch of the Catholic Church.

Slingerlands, N. Y., March 16th.

SISTER MARTHA.

CHRISTIAN SCIENCE

To the Editor of *The Living Church*:

ON the plea that sectism sometimes shows the Church where she has been defective in maintaining the true perspective of revealed truth, a clergyman of the Church, the Rev. E. B. Holmes, comes to the defence of Christian Science, and furnishes the best argument yet seen in its favor. The neglected truth in our common Christianity and present day civilization, according to my reverend brother, is the spiritual idea. And this truth, which the Church has, he thinks, seemingly lost sight of, is now being specially brought to the front by the Christian Science cult. For that reason it should be kindly welcomed and fairly treated by Christians generally, in spite of some of its radical defects.

With all respect to my reverend brother, whose scholarship I would not for a moment question, I beg to dissent from his views altogether. I deny that the Church has seemingly lost sight of the spiritual idea in religion, with her service books bearing witness to the contrary all through, from the opening sentence to the benediction. I deny that Christian Science has come as a worthy champion of a discarded truth to force it to the front again. The proper expression of the spiritual idea is found in three ways—the words of Revelation, the language of the Catholic creeds, and the Catholic ordinances. I don't know where else to look for it. The Rev. Dr. McKim of Washington, D. C., has taken Mrs. Eddy's work, *Science and Health*, and shown, point by point, that it flatly disagrees with every article in the creeds. The Rev. Dr. Haldeman, a very prominent minister in the city of New York, and recognized as one remarkably well versed in the scriptures, has submitted that work to the test of scripture, and, point by point, has shown it to be an absolute and wicked perversion of the sacred text. Judge Peabody, a very able lawyer of Boston, Mass., after a careful investigation of the merits of the system, says it is unquestionably the biggest fake of the age. He was engaged as counsel to defend parties sued by Mrs. Eddy in the courts of the state, and, while at first he took no interest in the case beyond examining testimony from either side, he was suddenly aroused by the discovery that the whole business was a gross imposture on the credulity and ignorance of afflicted people, and openly denounced it in the press. Now here are three competent witnesses who prove beyond gainsaying that Christian Science, so called, has no valid claim on the confidence of Christian people, because absolutely devoid of the spiritual idea in any proper sense.

But the fact is admissible that a specious Idealism does char-

acterize the system, which has strong attractions for some people. A cure wrought by Christian Science, and it boasts of them, demonstrates to the minds of many that it possesses supernatural properties. And that's the whole secret of its success. People look at the cure with gaping minds, and conceive it to be related somehow to the dogmas of the system, and without question accept all its claims, who could not for the life of them explain the philosophy; probably do not bother their heads to think about it. I have never yet met a Christian Scientist, even of the advanced order (and I have talked with some) who could explain the mystery supposedly involved, and yet it is the mystery that attracts and holds, as a psychological factor. Among all Christian people the habit of prayer is considered the special mark of the presence of the spiritual idea. And notwithstanding that Mrs. Eddy pointedly discouraged prayer, since the Principle she called God rules all things according to a settled order, many of her disciples who still retain the habit in thought doubtless have sought communion in the usual way, and to that extent retained the spiritual idea, in spite of the adverse doctrine.

What then is the potent idea that Mr. Holmes finds in Christian Science, and which he extols so much? It is simply paganized Idealism, which is the product of heathen speculations, and has its origin in Hindustan. Anyone familiar with the nature and history of the Asiatic religion, whether Brahmanic, Buddhist, or Yogaic, recognizes at once the source of Mrs. Eddy's metaphysics. No basket of choice fruit brought from the tropics tells more plainly the country it comes from than does Mrs. Eddy's teachings. It is from India that she got her idea of Pantheism, and the unreality of matter, as our missionaries will tell you. It was from India that she got the notion of the sinlessness of evil, and the virtues of self-immolation, as a help in morals. It was from India that she got all the wealth of Idealism which has so captivated the more intelligent, and astonished the less intelligent of her disciples. In the published account of her instant relief from the shock and pains of an accident which left her unconscious on the walks where she fell, and which story is still rehearsed in public lectures as a striking evidence of the truth of her system, we may see how far she had gone in metaphysics that were not divine nor strictly honest; for Dr. Alvin Cushing, called to treat her on that and other occasions, gives a wholly different version of the affair.

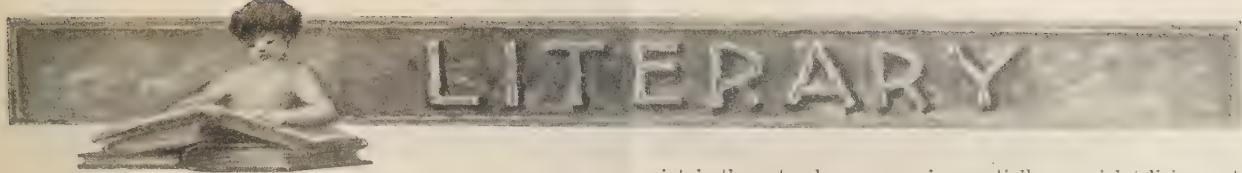
It would be wearisome to attempt to enumerate even all the evidences of a disordered mind apparent in her writings and philosophy, which left her confused as to the relation of principles to facts. And I am not asserting here that Mrs. Eddy had mastered all the details of the deep philosophy of Hinduism which have puzzled many. It is more than probable that she had not. Hence the inconsistency of much that she has written. She picked up something from Quimby, who was quite an original character, and knew something of Berkeley; picked up something also from Wiggins, who wrote much of her alleged revelations, and was obviously versed in metaphysics; likewise something from the current New England theology and transcendentalism; and so, putting it altogether, with her own pipe dreams, she had about as good an assortment of vagaries as could be desired.

The materialism of the day which our brother laments, as we all do, is not the result of unfaithfulness on the part of the Church, but simply indicates a general delinquency of the times. It is the fruit of the divisions that characterize our common Christianity, and the weakness due to the general sect rivalry that obtains, for which the Church is in no way responsible. And now, as if we did not have sects enough to keep the Church humble for her failings, it is proposed to hail Christian Science as the latest development in the way of reform. Some of us priests, who have suffered loss of membership from the aggressive inroads of the cult, do not feel like patting the alien intruder on the back, and recognize it as a new force in spiritual things.

It is time that we should understand the source and character of the alien faiths that are spreading themselves over the country under various names. They are for the most part importations from Asia, more particularly from Hindustan, the home of jugglery and magic, and they uniformly strike at the fundamentals of the Christian religion. Statistics carefully compiled show that the mass of those inveigled into apostasy, and who are numbered by thousands upon thousands, are mostly drawn from regular Christian organizations by alluring arts and false pretences. My good brother cannot be ignorant of this fact, and surely he must find it hard to trace the spiritual idea through all the dark labyrinths of paganized Idealism.

(Rev.) A. A. FISKE.

Diocese of Chicago.



THE ROMAN CHURCH AND SOCIAL PROBLEMS

The Priest and Social Action. By Charles Plater, S.J. Longmans, Green, & Co. \$1.20 net.

Innumerable volumes have been issued on the social aspects of the Kingdom. This book is at once more modest in its scope and more practically suggestive. It is, indeed, a plea for the study of social problems—a plea set forth with restrained and common-sense enthusiasm, from the distinctly Churchly view point—but it is also a tacit discussion of means and methods.

In the introduction the (R.C.) Bishop of Northampton urges with singular acuteness the need of social activity among the clergy, pointing out that this is "no longer merely a matter of taste; it is an indispensable phase of our apostolate." At the same time "any interest in social welfare is a passport to public goodwill." "The conservative and obstructive elements have been in the main favorable to the Church," and with society clamorous for reform the impression of those outside has been that the Church is indifferent. It is therefore all the more incumbent upon us to show that she is not really careless of the vital problems of the day; we must combine enthusiasm for social reform with the steady influence of the Christian society. "The very danger of a social movement divorced from religion makes the demand for action by the clergy insistent and imperative. It must be made evident that the Church is on the side of social justice and is able and willing to champion the oppressed."

Father Plater points out clearly the eirenic position of the clergy. In dealing with the working classes the priest "may do much to disabuse them of the violent generalizations about employers which they are apt to believe on the authority of labor agitators. He may get them to know at least something of the employer's point of view, and he may also get them to realize that the procuring of social reform demands sacrifices all round. On the other hand, it often happens that an employer simply does not appreciate the responsibilities that rest upon him; he can be made to take a personal, Christian interest in his men and to take some trouble in ascertaining their point of view."

Most of all, the clergy can build up a social service based on Christian principles—which is just where we have failed. "The mistake made by some sociologists," says Father Plater, "is that they say, 'I won't have your rock; I prefer to build on the sand.' The mistake made by some Catholics is that they say, 'Having been provided with a site, we are dispensed from the necessity of building on it at all.'"

More than half of the book is taken up with an account of what has been done by the Roman Church in various countries in developing its social work. The summary of the methods of the German clergy is here particularly interesting. The chapters devoted to England and the United States are useful. The author has the happy faculty of making the most of encouraging signs; he is optimistic, though not blindly cheerful. One feels that he is a little overzealous in his claims, however. As a matter of fact, here in the United States, until a few years since little had been done on really scientific lines; though of late there has been a very decided improvement, and those who have seen much of the work of the St. Vincent de Paul societies know that there is a movement along broadly progressive lines, with central bureaus in charge of trained workers. There are lessons for our own Church in the account of the growing use of the laity in the administration of relief. With us, such work is almost wholly left to the priest in his administration of petty Communion alms. With both Roman Catholics and Protestants the laity have a large share in the work, and consequently a larger knowledge of the facts and a deeper interest in the problems.

There is some justice in the author's defence of the decree *Docente Apostole* of Pius X., issued in 1910, though the apology is necessarily rather labored. The references to Leo's encyclical *Rerum Novarum* are also somewhat guarded.

The least satisfactory part of the book is the treatment of the problem of "The Priest and Non-Catholic Organizations." Doubtless Father Plater has said as much on this line as is "expedient" just at present, having in mind the apologetic nature of his plea for larger social activity. On the other hand there is need for some in our own Communion to phrase for themselves the warning he gives: "In proportion as we join forces with non-Catholics for the remedy of social evils, grows the necessity of strengthening our own grasp of Catholic principles and deepening our religious spirit."

While intended primarily for Roman Catholics, the book is of interest to us, first, as revealing a much wider scope of social activity in the Roman Church than some have given her credit for; and, second, as bringing out clearly the genius of Catholicism for social work. To the Catholic, whether Roman or Anglican, the social view-

point is the natural one; ours is essentially a social religion, not an individualistic one, and social activity ought to appeal to us especially as involved in the very nature of the Church and the sacramental system.

C. F.

RELIGIOUS

The People's Book of the Holy Eucharist. Being the Order from the Book of Common Prayer, with occasional portions omitted, rubrical directions simplified, and simple devotions added. Arranged by the Rev. Bernard Iddings Bell, S.T.B., Dean of St. Paul's Cathedral, Fond du Lac, Wis.

In 12mo size, with limp cover and with large print, easily to be read in a darkened church, this is an exceedingly useful aid to the devotions of the laity. The service of the Holy Communion is divided into its constituent parts, and, omitting the Prayer Book rubrics and occasional portions, there are very simple directions as to posture, etc.; while, facing the text of the service, on the left-hand pages, there are simple private devotions or recommendations not too deep or foreign to be easily appreciated by the ordinary communicant. There is also an explanation of some of the symbols of the Church, and a series of questions for self-examination on the basis of the Ten Commandments. An accompanying circular gives the commendation of the Bishop of Fond du Lac and the information that the booklet may be obtained from The Printery, St. Paul's Cathedral, Fond du Lac, Wis., at 20 cents per copy or at the rate of 15 cents in quantities of ten or more, with a special price within the diocese of Fond du Lac; and the information that an edition bound in stout imitation leather may also be obtained at 35 cents.

The Priest as Confessor. By A. H. Baverstock, M.A., rector of Hinton Martel, Wimborne. Milwaukee: The Young Churchman Co. Price \$1.00; by mail \$1.06.

This is an exceptionally useful manual on Confession, for the priest rather than for the people. It recognizes that a priest is unfitted to perform his most difficult function of confessor without serious preparation, intellectual as well as spiritual. In nine chapters the subject is treated both theologically and practically; and the suggestions will undoubtedly prove very helpful to priests not already accustomed to perform this function regularly.

But there are some criticisms that must be made. To argue that auricular confession in the Church of England is "voluntary" only in the sense that "so is Confirmation and so is Holy Communion" is to substitute a hopelessly weak case for a strong one; while to hold that "the Church of England had no power to abrogate a custom of the whole Church" is to put discipline on the same plane with doctrine, which neither ecumenical canons nor any branch of the Church Catholic has ever, so far as we know, essayed to do, the Church of England least of all. Whenever Fr. Baverstock pursues this line of argument, he weakens his book, and there are certain other portions that are open to criticism. But when he is simply showing a priest how to perform this most important and difficult function, as, for the most part, he does throughout the book, he performs a service for which he is entitled to sincere thanks.

VERY ENTERTAINING as well as reliable in its historical statements is an essay, *Hugh Latimer: Prophet, Bishop, Martyr*, by Charles Lewis Biggs, M.A., which we have read with much interest, and have pleasure in commanding to all who are interested in character studies in English history. The writer is able to present a pen picture such as throws new light upon one of the characters who performed an important part in the Reformation of the Church of England, though the extremes into which he was led seem to us, no doubt, unjustifiable. By the bravery of his final acts at the time of his martyrdom, he did indeed bear witness for the truth as he saw it, and did in fact "light such a candle by God's grace in England as shall never be put out." [Jacobs' Book Store, Philadelphia.]

MISSIONARY

A Hand-book of Colored Work in Dioceses of the South, compiled by Elizabeth H. B. Roberts, will be found very useful by those who desire to study missionary work among the colored people. The pamphlet consists of something more than a hundred pages, is well illustrated, telling specifically of the work in various colored missions, and giving a number of incidents and anecdotes connected with that work which makes the book as interesting as it is valuable. The author, Mrs. Thomas Roberts, has been in charge of the department of colored work in preparing the *Church Missionary Kalendars* for several years and this material has been gathered in pursuance of that work. It is published at the low price of 10 cents, and may be obtained from the Jacobs' Book Store, Philadelphia.



SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

CO help meet the great need of the Church in its mission work, Miss Emery sends out this trumpet call:

"NEW YORK, March, 1915.

"DEAR FRIEND:

"If anyone should understand this emergency which the Church is calling us to meet to-day, the members of the Woman's Auxiliary should do so. Among the members of the Church there are abundant means to meet it. What we need is an understanding of the situation, a longing to rise to the opportunity, open and tender hearts, a definite plan, and prompt action. Will you help, and how?

"1. Will you pray daily and at your Communions for this need, and will you remember it especially at your Easter Communion?

"2. Will you set aside, on Friday, March 26th, or on such day as may be chosen in your diocese or parish, a gift of love and self-denial which shall be an amount equal at least to one day's wage or income, and which shall be in addition to all your usual offerings for missions?

"Please remit this gift either through the next Sunday's offertory or directly through your rector, unless some other way has been planned in your diocese or parish. Mark the envelope, 'From a member of the Woman's Auxiliary of — parish, for the Emergency Fund.' This will count on the parish apportionment, unless you request otherwise, as well as help meet this, the Church's Emergency Call.

"Those help twice who help quickly. The best office of the Woman's Auxiliary to the Board of Missions is to remind and to inspire. Let us do both.

"If some other plan than this is set forth in your diocese or parish, do not insist on the plan of this Emergency Letter, but throw yourself heartily into that proposed by the authorities of your diocese or parish. Only do something.

"Yours sincerely,

"JULIA C. EMERY, Secretary.

"GRACE LINDLEY, Associate Secretary.

"EMILY C. TILLOTSON, Assistant Secretary.

"NOTE: Should no other date be suggested to you, and should this letter not reach you until after March 26th, will you make this gift within ten days of the receipt of the letter?

"SOME OTHER THINGS YOU MIGHT DO.

"Ask your rector to let you and the parish branch of the Auxiliary to which you belong share in the plans made in your parish.

"If a diocesan officer, ask your Bishop if you may share in the diocesan plans for this emergency.

"Read this letter at the next meeting of your parish or diocesan branch.

"Keep posted as to progress through the pages of *The Spirit of Missions* and other Church papers."

WHETHER the serious temper of the time is showing itself in much Lenten church-going all over the country we do not know, but it is certain that there is much serious thought, much careful reading. A rector pleaded with his people just before Lent that they come to the services prepared for them and not add to the weariness of the clergy, "not weary in their work, but weary in the disappointment of their hopes, feeling that, with all of their anxiety, they have not reached the hearts or consciences of their people." But attending service, while it is a great gauge of Christian sincerity, is not all of Lent. Quiet good is going on in many places, resolutions, steps upward, perhaps halting ones at first, but the atmosphere of Lent is being wholesomely felt.

Lately a Bible class, in talking of the *understood and seen* results of prayer, went deeply into the point of *how much*, and *what*, one might ask of God in prayer; whether it were right to ask for the same thing over and over, after seeing that it was withheld, whether it were right to pray definitely for small things, whether it is right now, as many have denied, to pray for peace. On this last point there is much bewilderment. In this conference about prayer, a very humble and simple Christian woman said that she prayed about everything; about her daily tasks, the raising of her children, the management of her small income, her daily health, "and sometimes when I pray,"

she said, "I don't ask for anything; I just give thanks. I think we ought to do that sometimes, don't you?"

Another person, a more complex thinker, at times found herself bewildered by the number of things she needed to pray for and the discouragement which seemed to surround the attainment of her wishes. "At such times," she said, "I think of God, but I do not formulate a prayer." Another said, "Why not use the Lord's Prayer at such times?" Perhaps our Lord foresaw the times of human doubt which His people were to know and so gave us this short, simple prayer fit for every occasion of life. He bade His Apostles not to use "vain repetition." This thought of "Our Father" being the special prayer for a distressed and bewildered heart is a very beautiful one. Using it in the service of the Church as often as we do, it may, to some persons, take on the nature of an official prayer and seem to have little of personality in its short sentences; but used in private devotions and from a heart surcharged with varying emotions, it is a refuge from the oppressive individuality which is the burden of almost every prayer.

MISS CAROLINE S. SIMPSON, 64 Park Road, Elizabeth, N. J., sends the following:

"What *The Call of the Little Blue Box* accomplished in Christ Church, Elizabeth, N. J.

"Certainly God's blessing rests on this little play, written by two Churchwomen in the South, Mary Bosworth and Rachel Leverich. Having seen it advertised last summer in *The Spirit of Missions*, I sent to Mrs. Henry Leverich, Jr., 1523 Josephine street, New Orleans, La., for a copy. I read it to myself and I read it aloud to others, and the result was, I, a newly elected treasurer of the United Offering, felt there was power in the play, and I determined to test it. This was when I was away in the country. When I returned home, full of enthusiasm for my undertaking, and feeling that at last I had an opportunity really to do something for the United Offering, an object which had for years been very near my heart, I talked to a very few intimate friends about it, persons who usually felt as I did about such matters.

"A big disappointment met me. One said it seemed 'but one long wail'; another struggled to sound enthusiastic, for she was one of our Auxiliary officers and longed for any step that would advance its interests, but I felt, inwardly, her doubt of the success of the undertaking, which she has since acknowledged. Nevertheless, I would not give up, nor could I lose faith in the power of the play.

"Our diocesan treasurer was very anxious to have the play tried in New Jersey, so I went ahead with my preparations. And let me say, right here, to anyone who gets up this play: it is very simple to get up, there is very little time needed for rehearsals (a great point in these busy days), the expense is a mere circumstance, but the most difficult part is the selection of the characters; and over that I thought long and earnestly. It is not a play for children, nor for thoughtless grown persons. Unless the characters can be made to feel the power of the words, I feel it will prove a failure.

"From the first scene, where a darling and most unusual child of ten years told the story of the first United Offering, of 1889, when she was 'really born' and when 'my dear Godmother, the Woman's Auxiliary, gave me a check for \$2,188.64, all my very own,' down to the Spirit of 1916, the Future, whose appeal, 'I plead for the little blue boxes!' brought tears to the eyes of one at least of the audience, they seemed deeply impressed. Perhaps the play is 'a wail.' But there are thoughts in it that touch the hearts of all sorts of people who call themselves Christians, yet do not realize the 'selfishness and thoughtlessness in the world,' and it is good for them to hear a wail, if it will awaken them and arouse them from their lethargy.

"But these writers knew so well how to relieve a serious situation with a touch almost of humor, as, in the scene in Miss Emery's office, where the anxieties and worries arising from the lack of means to accede to calls from the various mission fields might have palled upon the audience were it not for the frequent entrances of the earnest little telegram girls, each trying to emulate the other in her one and only speech, 'Miss Emery! Church Missions House, New York.' How they did enjoy it!

"Well, what were the results? Perhaps not much in actual figures—certainly no approach to the success in New Orleans, where

three hundred boxes were given out in three days. But I feel the results are going to be felt long after we know them.

"As the whole affair was inter-parochial, we had representatives at the door from every parish in town, to take down new names, and give out boxes, which I explained when the play was ended. Every parish took *some* boxes; our own parish almost doubled its list of members; another parish took a number of boxes to distribute, saying they realized they had been very lax, but were going to try to do better. Some members who had given to the United Offering, but had lost interest and had their names removed, went from the play carrying a box for each member of the family. My dear little 'Spirit of 1889' told me a few days after, 'We have three boxes in our house, Miss Emery (she *will* call me Miss Emery), and they *all* rattle!' Surely a 'true Auxiliary family!'

"And let me tell you a real triumph for the little play. The very friend who, in reading it, found it 'only a wail,' confessed that it was wonderful, and she felt as if she had been at a religious service; while one Auxiliary officer allowed that she *had* feared it would be very gloomy, but she 'took it all back; it was beautiful!' The mother of our little 'Spirit of 1889' said it was one of the very prettiest things she had ever seen, and she had gone down, expecting to be 'bored to death.'

"If, by suggestion or otherwise, I can be of help to anyone trying to get up the play, I shall feel it a privilege to be called upon."

ONE YEAR AND A HALF of the "Triennial" has gone. How well started is your Auxiliary on your United Offering for 1916? The paragraph about *The Little Blue Box* reminds us that another charming play recently mentioned in this department, and by the same authors, is now on the market. *Her Silver Cake*, a playlet representing the silver anniversary of the United Offering, is for sale by Mrs. H. Leverich, 1523 Josephine street, New Orleans, La., for the benefit of the United Offering. The price is 15 cents per copy. In this connection, and for sale for the United Offering also, is the little missionary booklet suitable for an Easter gift, *The Blue Cashmere Gown*, by Sarah S. Pratt, price 25 cents. This has also been arranged for a play but has to be ordered sometime beforehand as in that form it is furnished in type-written copies only. As a story it is always obtainable from The Young Churchman Co.

MANY DIOCESES are now looking forward to the annual meeting of the auxiliary. Would not some of them, with the approval of their Bishops, be glad to introduce, as a new feature, the Church League of the Baptized? All that this means is that each baptized member of the Church shall give ten cents annually, the money going to the Clergy Relief fund. The money is collected in each parish once a year and sent to the treasurer of the league; this is the entire yearly work. Already this has been of financial value and only needs to be more generally known to be gladly accepted by every diocese as a part of its work. The league is now established in the dioceses of Alabama, Albany, Arkansas, Bethlehem, Central New York, Delaware, Duluth, Easton, Erie, Harrisburg, Indianapolis, Lexington, Los Angeles, Louisiana, Massachusetts, Mississippi, Nebraska, Newark, New Jersey, New York, Oklahoma, Olympia, Pittsburgh, Tennessee, West Texas, Western New York. Presidents of auxiliaries—who are given to all good works—might take steps toward introducing the league into the many dioceses which are without it. The banner parish as reported in the last record of the league is that of The Beloved Disciple, New York, with Miss Mabel Hance as directress and an annual collection of \$111.00. Bishop Whitehead, vice-chairman of the honorary board of the league, writes: "There is no reason why we should not have a million dimes every year for the Clergy Fund." The president, Mrs. J. Breckenridge Gibson, 54 Saratoga avenue, Yonkers, N. Y., may be addressed for particulars and literature.

FROM THE *G. F. S. in America*, the organ of the members of this society, is copied this epigrammatic little paragraph. It is credited to Dora C. Soetje of St. Paul's branch, Cincinnati:

A Meaning and a Motto

Meaning of the *G. F. S.*

"Good For Something.
God first, Friends next, Self last.

Motto of the *G. F. S.*

Greatness of purpose.
Fidelity to ideals.
Strength to overcome difficulties."

GOLGOTHA

Comes a voice a-down the ages—

"Tis from Golgotha the cry—

Love and hope and life its message,

Teaching mortals how to die.

Backward turn, ye years, o'erflowing

With the tide of human tears,

Till the great heart human, showing

Penitence and sorrow, hears.

Grief, and pain, and pride, and passion—

These have held the heart in thrall,

But to-day the grace of pardon

From the cross outflows on all.

Bending low with Magdalene

And the Virgin Mother blest,

Come and share the balm for sorrow,

And the hope for the distressed.

Pain, and tears, and bitter heartaches

Love supernal underlies:

And the prayer of faith that conquers

Has its birth in sacrifice.

Meet it bravely, then, life's battle,

Bow to Heaven's eternal law;

Heart that seeks the best and highest,

Each must meet its Golgotha.

Good Friday, 1915.

CALEB BENHAM.

SOBERING SILENCE

BY THE REV. JAMES E. FREEMAN, D.D.

CHE shock and tragedy of the past eight months have sobered the world as it has never been sobered before. Even here in peaceful America, with all its self-assurance and commercial pride, its egotism and sense of self-dependence, this sobering influence has been felt.

It would be to the everlasting hurt of our land if this were not so. The evident purpose of sorrow and misfortune is self-examination, repentance, and reconstruction of life. A distinguished English writer has said that the present world crisis represents two mighty issues, incarnated in the Corsican and the Galilean. In other words, it is a repetition of the age-old struggle for supremacy. It must be the gross satisfaction of human ambitions, lust for power and aggrandizement, or the supremacy of Jesus Christ in thought and action in the whole life of the people. There can be no such thing as a middle course for Church, State, or individual. The hour of decision is at hand.

When the critical hour struck in the life of Jesus of Nazareth on the eve of His crucifixion, He retired into the silences. To the eye of the world He was defeated, and by its judgment He was condemned. Into the shades of Gethsemane He passed, and there, alone, with unfriendly disciples asleep, He fought and won the victory that has given Him supremacy over the hearts of men. The bitterness of His sorrow and the depths of His woe the world has never experienced or fathomed, but in that silent and unrecorded battle it has found its deepest peace and its most abiding satisfaction.

The Corsican ideal demands no silence and seeks for no detachment from the things of sense. The Christ ideal has its birth and inspiration where the human voice is still and only the voice of God is heard.

If the sobering influence of our present situation is to bring us nearer the Christ ideal, then we too must pass into eclipse betimes, when in our sense of separation from the things of the world we stand alone before the transcendent figure of the Son of Man. Under the awful pressure of the hour, what we regarded as the fictions of religion have become its mighty and unalterable facts; and the soul cries out in its deep yearning: "Lord, to whom shall we go? Thou hast the words of eternal life."

If the whole world could feel the spell of Gethsemane's silence, and know a Good Friday of repentance and true humility, it would be able to comprehend not only the sufferings of the Gethsemane Christ, but the glory and the splendor of the Easter resurrected Lord.

SHE IS NOT sent away, but only sent before; like unto a star, which, going out of our sight, doth not die and vanish, but shineth in another hemisphere: ye see her not, yet she doth shine in another country.—*Samuel Rutherford*.

Church Kalandar



- Mar. 1—Monday.
" 7—Third Sunday in Lent.
" 14—Fourth Sunday in Lent.
" 21—Fifth (Passion) Sunday in Lent.
" 25—Thursday. Annunciation B. V. M.
" 28—Palm Sunday.
" 31—Wednesday in Holy Week.

KALENDAR OF COMING EVENTS

- April 20—Arizona District Convention, Bisbee.
" 21—Louisiana Diocesan Convention, New Orleans.
Massachusetts Diocesan Convention, Boston.
" 28—Western Massachusetts Diocesan Convention, Amherst.

MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York, unless otherwise indicated below; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
Rev. J. W. Chapman.
Miss O. D. Clark.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Miss S. H. Higgins.

SHANGHAI

Dr. W. H. Jefferys.

JAPAN

KYOTO

Rev. Isaac Dooman.

MONTANA

Rt. Rev. L. R. Brewer, D.D.

SPOKANE

Rt. Rev. L. H. Wells, D.D.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Covington, West Philadelphia.

WORK AMONG THE MOUNTAIN PEOPLE

Rev. W. B. Allen of Asheville (through first week in March).

WORK AMONG NEGROES

Rev. and Mrs. A. B. Hunter.

Personal Mention

THE REV. R. M. BOTTING is now in charge of the Church of St. Cornelius at Dodge City, Kan.

THE REV. THOMAS L. COLE of the diocese of Massachusetts, who has been out of parish work for a few years, has accepted a call to the rectorship of Christ Church, Hudson, N. Y.

DEACONESS JANE B. GILLESPEY has been appointed to assist Deaconess Dahlgren in the rural missionary work of Rhode Island. She will live at the Bishop McVickar House in Providence until the summer, when part of the time, at least, will be spent in the villages to which she will be assigned.

THE REV. FREDERICK C. GRANT of De Kalb, Ill., has accepted the call to St. Luke's Church, Dixon, Ill., where he begins his work the first Sunday after Easter.

THE RT. REV. WILLIAM CRANE GRAY, D.D., has taken charge of St. Paul's Church, Murfreesboro, and the Church of the Redeemer, Shelbyville, Tennessee.

THE REV. S. N. GRIFFITH, who has been serving St. Mark's, Wilmington, since their former rector resigned, has taken charge of the colored missions at Kinston and Goldsboro, N. C.

THE REV. WILLIAM H. HAUF, registrar and historiographer of the diocese of Kansas, should be addressed at 2405 Lafayette street, St. Joseph, Mo. He is teaching classes in German and Spanish, and writing a history of the Church in Kansas.

THE LIVING CHURCH

THE REV. A. C. JONES, for the past six years rector of St. Peter's Church, Delaware, Ohio, has accepted a call to Christ Church, Punxsutawney, Pa., diocese of Erie.

THE REV. EDGAR JONES, rector of St. Thomas' Church, Somerville, Mass., has accepted an election to the rectorate of St. Thomas' Church, St. John's, Newfoundland. He goes to his new work after Easter.

THE REV. J. HUGO KLAREN has accepted the rectorship of St. Luke's Church, East Greenwich, R. I., where he has been acting as *locum tenens* for the past year.

THE REV. W. H. G. LEWIS, for the last eight years rector of St. Luke's Church, Brockport, has accepted a call to become rector of Christ Church, Lockport, N. Y., and will enter upon his duties on Easter Day.

THE REV. WALTER R. NOL has accepted a call to the Church of the Good Shepherd, Wilmington, N. C., and has already taken charge.

THE REV. H. A. PARRIS, M.D., has entered upon his duties as rector of St. Mark's parish, Wilmington, N. C., the leading colored church in the diocese.

THE REV. W. E. POTWINE, after eleven years of service in Honolulu, has accepted the rectorate of the Church of the Incarnation, Santa Rosa, California, and will enter upon his duties there immediately after Easter.

THE REV. JOHN H. ROBINETTE has accepted the rectorship of Trinity Church, Pawtuxet, R. I.

THE REV. D. A. SANFORD has accepted work in the missionary district of New Mexico, with residence at Clovis, N. Mex.

ORDINATIONS

PRIEST

ALASKA.—On February 2nd, the Feast of the Purification, in Holy Trinity Church, Juneau, Alaska, GEORGE E. HOWARD, deacon, was ordained to the priesthood by the Bishop of Alaska, in the presence of a large congregation. Morning Prayer was said at 9:30 A.M., followed by the ordination service proper. The special music, including Choral Communion, was rendered by a full vested choir. The Litany was said by the rector, the Rev. G. E. Renison, and the sermon by the Bishop was an impressive instruction upon the priestly office. The Rev. H. P. Corser of Wrangel and the Rev. G. E. Renison joined with the Bishop in the laying on of hands. Mr. Howard will continue with his work at Sitka, where he has ministered most acceptably for the past four years.

DIED

BURTON.—CORA A., wife of Mr. George Clarence BURTON, at her home in Englewood, Chicago, on March 5, 1915. She was a staunch, loyal, well instructed Churchwoman, whose life and example were an inspiration to all who knew her. She was diocesan president of the Daughters of the King from 1906 to 1909. The burial was from St. Bartholomew's Church, the interment at Mount Hope cemetery.

GILBERT.—MRS. COLGATE GILBERT of Glencoe, Maryland, on March 20, 1915, at the home of her daughter Mrs. Lewis Stockton of Buffalo, N. Y. Burial at Greenwood, N. Y.

TIPNEY.—At his home, Janesville, Wis., on Monday, March 15, 1915, JOHN WILLIAM TIPNEY, in the seventy-third year of his age.

Jesu, mercy!

QUIET DAY

WASHINGTON.—A quiet day for members and associates of the Girls' Friendly Society and other women of the diocese of Washington will be held on Monday in Holy Week, March 29, 1915, at St. Paul's Church, Twenty-third street and Washington Circle, Washington, D. C. Conductor, the Rev. McVeigh Harrison, O.H.C. During the quiet day the rule of silence will be kept. Those desiring luncheon will please send their names to MISS MARY MASON, 2014 G street, N. W., before Thursday, March 26th.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class

goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

NEW YORK CITY CHURCH seeks an assistant minister—one experienced in general parochial work—who has achieved success in dealing with men and boys. Residence and home supplied on church premises. Opportunity offered for Post Graduate study at Columbia University and General Theological Seminary. Address A. B. C., care LIVING CHURCH, Milwaukee, Wis.

R OOMS, board, and an outside chaplaincy with small income will be offered September 1st to an unmarried priest who desires to pursue theological studies, and who is competent to instruct classes either in rhetoric, Sunday school work, elementary Hebrew or Greek. Address "SEMINARY," care LIVING CHURCH, Milwaukee.

POSITIONS WANTED—CLERICAL

CLERGYMAN, young, unmarried, Catholic, chaplain large institution New York, desiring change, would correspond with church needing rector or curate. Has fourteen years' experience and very good references. Is good extempore preacher, University, Seminary graduate, musical, successful worker with boys. Address M 44, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, conservative Churchman, regarded as good preacher, persistent visitor, splendid reader, seminary alumnus, strong, healthy, full of missionary zeal, desires parish. Address "CLERICUS," care LIVING CHURCH, Milwaukee.

R EV. M. ZARA, lately of L'Emmanuello, Philadelphia, is able again to resume Italian work and organize new missions. He will also supply English-speaking congregations. Address 324 Hansberry street, Germantown, Pa.

C HARGE of either a girls' boarding school or military school for boys, sought by priest of the Church who has had experience in both. Recommended by two Bishops. Address SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED, APRIL 15th, in live, growing Catholic parish, unmarried organist. Must be Catholic, zealous to spread Catholic Faith and Worship: able to train boys in head-tone singing of High Mass: devoted to boys, attractive to them and able to draw and hold boys from Boy Scout Patrols of about forty, the Sunday school, and outside. Fine new organ, good field for vocal and organ teaching, must be able to make good in both. Large studio, heat and light; bed room furnished curtained off from studio if desired. Fifty dollars per month. Choir in service now rendering alternately Adlam, Maunder, and Cruikshank. Refers to a former organist, Prof. Gordon Graham, F.G.O., of Grace Church, Avondale, Cincinnati, Ohio. Address CATHOLIC ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

S ECRETARY WANTED by New York retired clergyman; experience unnecessary, but willing, serious, unattached. Start \$9 weekly. X. M., care LIVING CHURCH, Milwaukee, Wis.

C HURCHWOMAN as secretary in Church school. Must be able to teach stenography and bookkeeping. Address A9, LIVING CHURCH, Milwaukee.

POSITIONS WANTED—MISCELLANEOUS

O RGANIST AND CHOIRMASTER, Catholic Churchman, desires position in city or suburban parish, on or after May 1st, in the East, diocese of Chicago or Fond du Lac preferred. Must be active Catholic parish, with male choir in use. Applicant deeply interested in Catholic and parochial work, particularly training of boys for choir work. Would be of unusual assistance to a priest needing such a one. Apply ORGANIST & C. M., care LIVING CHURCH, Milwaukee, Wis.

S TUDENT, University of Penna.—Mech. Eng. course—good mathematician, would like engagement for summer as companion and tutor for boys. Good athlete; member of Gym. team. References furnished. Address MAURICE MCKNIGHT HILL, 3453 Woodland avenue, Philadelphia, Pa.

O RGANIST AND CHOIRMASTER, man of exceptional ability and experience, open for engagement. Fine accompanist and recitalist. Expert trainer and director. Churchman. Recommended by Bishops, clergy, and eminent musicians. Address "GRADUATE," care LIVING CHURCH, Milwaukee,

E DUCATED, efficient man, desires position as companion—nurse to epileptic or invalid gentleman. Experienced traveller. Long, practical experience in six states. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Va.

THE LIVING CHURCH

TUTOR.—Young woman desires position in Church family as tutor to children ten or under. July and August. References exchanged. New York or vicinity preferred. Address K. M. R., care LIVING CHURCH, Milwaukee, Wis.

POSITION as Companion Housekeeper by Churchwoman of education and refinement, capable of doing stenography and typewriting. References given. Address A. Z., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, excellent references, desires change. Communicant, English trained. Address A8, LIVING CHURCH, Milwaukee.

YOUNG MAN, student, wishes position as lay reader, or other Church work. References. Address STUDENT, care LIVING CHURCH, Milwaukee, Wis.

INSTRUCTOR desires position in family or school. A.B. degree. Experience. References. BENJAMIN MEYERS, Meyersdale, Pa.

WANTED—MISCELLANEOUS

PRIEST IN CHARGE of several missions would be grateful for a surplice and set of stoles. Address "MISSION," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—The Pan-American organ is now opened for recitals. It will stay in San Francisco permanently. St. Clement's, Philadelphia, recently opened. Large three manual for St. John's, Jersey City, now building—a notable instrument. St. Stephen's, Sewickley, Pa., recently completed. A notable list of organs in Episcopal churches and Cathedrals. Information promptly furnished by writing the factory. Two manual organs for service work a large feature of business. AUSTIN ORGAN CO., Hartford, Conn.

ALTAIR and Processional Crosses, Alma Bands, sons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

EIGHTY-THREE HYMNS with music from the Church Hymnal, approved by the Synod of the Mid-West. Ten cents a copy, \$1 a dozen, postpaid. \$5 a hundred, express not paid. THE PARISH PRESS, Fort Wayne, Ind.

ECCLIESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

POST CARDS of Cathedrals, Churches, Abbeys, and Missions in the United States and foreign countries. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

PPIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

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ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

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SAIN T MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

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CLERICAL TAILORING.—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. MOWBRAY'S, Margaret street, London W. (and at Oxford), England.

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HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

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A PUBLICATION

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PALM SUNDAY and Easter Decorations. Large palmetto palm leaves, 4 to 6 feet long by 3 to 4 feet wide, \$1.50 dozen. Small size, 75 cents dozen. Sago palm leaves, \$2 dozen. By express. Write C. M. BIEBLY, De Land, Fla.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

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Address, 281 Fourth avenue, New York City. *The Spirit of Missions* \$1.00 a year.

NOTICES

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

APPEAL

GENERAL CLERGY RELIEF FUND

WHILE we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This

definite sum amounts to \$120,000 a year and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals therefore cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows, and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND.
ALFRED J. P. McCLOURE, Treasurer.
Church House, Philadelphia, Pa.

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SUBSCRIBERS and their friends desiring to buy, sell, or exchange merchandise of any description are at liberty to list their wants with the Information Bureau of THE LIVING CHURCH, 19 South La Salle street, Chicago.

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NEW MISSION HYMNAL

The enlarged Mission Hymnal has been published by authority given the committee by General Convention. The enlargement consists of adding twenty-three new hymns, mostly for Sunday school use. The price has not been changed, but remains at

\$25.00 per hundred for edition with music, cloth bound.

\$10.00 per hundred, for words only, limp cloth cover.

[Any quantity over 10 copies at the same rate.]

35 cents for single copies with music; 15 cents without music.

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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We can supply a limited quantity of Mowbray Easter Cards. We were unable to get our full supply, owing to the European disturbances. The assortment is of two varieties only, viz.:

1 dozen Cards assorted, folders and flat Cards	\$0.50
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Each Card in an envelope.	

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We have a supply of Post Cards, floral and Easter designs for Sunday school use, at the rate of \$1.00 per hundred in quantities of more or less. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.

No. 10301—Hymnal to match, \$26.00 per hundred.

No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.

No. 10302—Hymnal to match, \$30.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies Prayer Books or Hymnals, .05 postage added to each price.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

FOR CONFIRMATION GIFTS

The following books are very desirable for gifts to the newly confirmed.

God's Board. A Manual for the Holy Communion. Containing "Some Plain Advice to Communicants," by the Rev. E. C. Page, M.A., Oxon.; the Order for Holy Communion with Supplementary Devotions; Intercessory Prayers, Hymns for the Holy Communion, etc., illustrated, containing "Helps for Self-Examination." Cloth, .20; by mail .22. Bound in leather, .75; by mail .78.

Manual for the Holy Eucharist. Compiled by the Rector of Howe School. Contains Questions for Self-Examination; devotions before and after Holy Communion; private devotions, etc. Cloth, .25; by mail .27. Bound in leather .75; by mail .78.

Devotions for Holy Communion. By the Rev. Arthur Ritchie, D.D. Preparation for, Devotions at the time of, and Thanksgiving after, The Holy Eucharist. Cloth, .40; by mail .43.

Prayers for Daily Use and for the Holy Communion. By the Bishop of Iowa (Dr. Morrison.) Cloth, .20; by mail .22.

This Do in Memory of Me. By Pearl Howard Campbell. An Instruction for Confirmation and First Communion. Printed in two colors, illustrated with devotional pictures. A beautiful gift for young people. Bound in blue cloth, white leaf samping. .25; by mail .27.

The Bread of Life. A Manual of Eucharistic Devotion, with Daily Preparation and Thanksgiving. A private devotional manual for adults. Compiled by a Layman. Introductory Note by the Rev. Harvey Officer, O.H.C. Cloth, .50; by mail .55. Leather, 1.00; by mail 1.05.

Dost Thou Deserve? A Confirmation Memento. By the late Bishop Scadding. A simple gift for children just confirmed. .10; by mail .11. All of the above are published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:
E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantine & Sons, 1409 F St., N. W.
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Otto Ulbrich, 386 Main St.

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A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

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Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

CROSS-REFERENCE BIBLE CO. Chicago.

Cross-Reference Digest of Bible References. A Topical Index of the American Standard Edition of the Revised Bible (Copyright, 1901, Thomas Nelson and Sons). Harold E. Monser, B.A., Editor-in-Chief of "The Cross Reference Bible," Associate Editor of Nelson's "Explanatory Testament," Editor-in-Chief. Associate Editors, Charles Reign Scoville, A.M., LL.D., Evangelist, Ira M. Price, Ph.D., LL.D., Professor of Semitic Languages and Literatures in Chicago University, R. A. Torrey, D.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Andrew C. Zenos, D.D., Prof. of Systematic History in McCormick Seminary, Henry E. Jacobs, D.D., LL.D., Prof. of Systematic Theology, Lutheran Theological Seminary, Philadelphia, Milton S. Terry, D.D., LL.D., Prof. Christian Doctrine, Garrett Biblical Institute, R. F. Weidner, D.D., S.T.D., LL.D., Prof. of Dogmatic Theology and Hebrew Exegesis, Chicago Lutheran Theological Seminary, John R. Sampey, D.D., LL.D., Prof. of Old Testament Interpretation, Southern Baptist Theological Seminary, F. C. Eiselein, A.M., Ph.D., Prof. of Semitic Languages and Old Testament Exegesis, Garrett Biblical Institute, J. W. Monser, formerly Librarian of State University of Missouri, D. R. Dungan, A.M., LL.D., Prof. of Church History and Exegesis in Drake University. Price \$2.50 postpaid.

RICHARD G. BADGER. Boston.

Waiting at the Cross. Being Addresses on the Seven Words from the Cross by Gomer B. Matthews, M.A., Rector of the Church of the Holy Apostles, Saint Clair, Pa. The Little Book Series. Price 50 cents net.

FLEMING H. REVELL CO. New York.

The Power to Right Our Wrongs. Evidences from Events that Christian Principles are Best Aiding Humanity. By Anna Fitzgerald Van Loan. Price \$1.00 net.

EDWIN S. GORHAM. New York.

A Vicar's Poems. By George Hill Bottome, Vicar of Grace Chapel, 1895 to 1913. With Introductory Preface by the Rt. Rev. David H. Greer, D.D., Bishop of New York. Price \$1.00 net.

FR. PUSTET & CO. New York.

The Parables of the Gospel. An Exegetical and Practical Explanation. By Leopold Fonck, S.J., President and Lecturer of the Biblical Institute, Consulor of the Biblical Commission in Rome. Translated from the Third German Edition by E. Leahy, author of *The Passion*, from the French of P. Ollivier, O.P., and *St. Melania*, from the Italian of Cardinal Rampolla. Edited by George O'Neill, S.J., M.A., Professor of the English Language in the National University of Ireland. Price \$3.50 net.

BOARD OF CONFERENCE CLAIMANTS. 1018 S. Wabash Ave., Chicago.

The Retired Minister. His Claim Inherent, Foremost, Supreme. By Joseph B. Hingley. Price \$1.00 net; by mail \$1.15.

UNIVERSITY OF CHICAGO PRESS. Chicago.

The City Institute for Religious Teachers. By Walter Scott Ahearn, Professor of Religious Education, Drake University, and Director of the Des Moines Sunday School Institute. Price 75 cents net.

INDEX PUBLISHING CO. Bloomfield, N. J.

A Guide to Bible Study. A Systematic Course of Graded Lessons for Sunday Schools. By Harry E. Richards, A.M., M.D. In Seven Parts. Part I., First Year, Junior Department, Old Testament Part II., Second Year, Junior Department, Old Testament. Part III., Junior Department, New Testament. Part IV., First Year, Intermediate Department, Old Testament. Part V., Second Year, Intermediate Department, Old Testament. Part VI., First Year, Intermediate Department, New Testament. Part VII., Second Year, Intermediate Department, New Testament. Price, paper, 30 cents each; cloth, 60 cents each; Junior Department (Parts 1 to 3 in one volume), cloth, \$1.25; Intermediate Department (Parts 4 to 7 in one volume), cloth, \$1.50 net.

PAPER COVERED BOOKS

CHURCH LITERATURE PRESS. New York.

Manual of the Order of Sir Galahad. Knights of King Arthur. Department of the Order of Sir Galahad. A Club for Boys and Young Men, especially those of the Episcopal Church. Founded and developed with adaptations from the Knights of King Arthur. By Ernest J. Dennen. Introductory note by William Byron Forbush, Ph.D., Litt.D., President of the American Institute of Child Life. Price 35 cts., by mail 38 cts.

PAMPHLETS

FROM THE AUTHOR.

Davenport Public Library. Twelfth Annual Report, 1914.

The Bright Light Which Is in the Clouds. A Sermon by the Rev. R. G. Roscamp, D.D., rector of St. Andrew's chapel, New Castle, Pa.

Ascent. By the Rev. William S. Sayres, D.D., author of *Forty Days and Things New and Old*. Reprinted from the Detroit Free Press, Lent, 1913.

BULLETINS

GENERAL THEOLOGICAL SEMINARY. New York

The Bulletin of the General Theological Seminary. Vol. 1, Number 2, February, 1915.

PICTURE ROLLS

STANDARD PUBLISHING CO. Cincinnati, Ohio.

Standard Picture Roll. Edited by Jane R. Erett. Second Quarter, 1915, April to June (inclusive). Vol. VI. No. 4, Parts 1-13. Price 75 cents per quarter.

WE CANNOT be useless while we are doing and suffering God's will, whatever it may be found to be. And we can always do that. If we are bringing forth the fruits of the Spirit, we are not useless. And we can always do that. If we are increasing in the knowledge of God's will in all wisdom and spiritual understanding, we are not useless. And we can always do that. While we pray we cannot be useless. And we can always do that. God will always find us a work to do, a niche to fill, a place to serve, nay, even a soul to save, when it is His will, and not ours, that we desire to do; and if it should please Him that we should sit still for the rest of our lives, doing nothing else but waiting on Him, and waiting for Him, why should we complain? *Here is the patience of the saints.*—Anthony W. Thorold.

IF OUR hearts were tuned to praise, we should see causes unnumbered, which we had never seen before, for thanking God. Thanksgiving is spoken of as a "sacrifice well pleasing unto God." It is a far higher offering than prayer. When we pray we ask for things which we want; or we tell out our sorrows. We pray, in order to bring down blessings upon ourselves; we praise, because our hearts overflow with love to God, and we must speak it out to Him. It flows out of pure love, and then the love goes back to our hearts, and warms them anew, and revives and quickens them.—Priscilla Maurice.

THE CHURCH AT WORK

THE CHURCH PENSION FUND SYSTEM

THE COMMITTEES appointed by the last conventions of the dioceses of New Hampshire, Western Massachusetts, Washington, and North Carolina and by the council of the diocese of Virginia to consider the problem of pensions for the clergy and their families, and the legislation of the last General Convention, met during the early part of March and each resolved to report a canon providing for entrance into the system of the Church Pension Fund.

DIOCESAN FORWARD MOVEMENT IN EAST CAROLINA

EVER SINCE the campaign of the Laymen's Missionary Movement in Wilmington, over a year ago, and the revolutionary every-member canvass in the Wilmington churches that followed it, a group of clergy and laity have worked quietly but steadily to extend that campaign through the whole diocese. They began what they termed a Diocesan Forward Movement, the purpose of which was to stimulate the interest and secure the active support of every communicant in the diocese, both as to the missionary and the parochial work of the Church. They planned a campaign of education, to be followed by a simultaneous every-member canvass in every congregation in the diocese. The movement is now nearing its climax. Many parishes and missions conducted a canvass on March 21st, but many will defer their canvass a week or two so as to give the missionary clergy an opportunity to lend personal aid to the canvass in each place they serve. Christ Church, New Bern, has pledged over \$1,200 to general and diocesan missions, with increased support to the parish. A telegram from St. Peter's parish, Washington, says:

"Canvass yesterday. \$1,268 for missions general and diocesan, \$2,550 for parish support total \$3,800, an increase of \$1,100 over last year. Good many yet to hear from. Will go over \$4,000. Everybody pleased."

St. James' parish, Belhaven, on a rainy Sunday, subscribed more than twice as much as it is now contributing, with some members yet to be heard from. Grace Church, Plymouth, a small parish that has not been contributing anything to diocesan or general missions, subscribed \$265.20 to general missions alone, and \$732.20 for parochial and diocesan support; and a later report announced that the total of its pledges would amount to \$1,100. The indications are that East Carolina will carry to a successful conclusion its movement for a simultaneous every-member canvass over the entire diocese.

NEW CANADIAN METROPOLITAN

THE RT. REV. F. H. DU VERNET, Bishop of the Canadian diocese of Caledonia, was elected Metropolitan of British Columbia at a recent meeting of the House of Bishops of that Province. Dr. Du Vernet was ordained deacon in 1883, priest in 1884, and had served as Bishop of Caledonia since his consecration in 1904, at Christ Church Cathedral, Montreal.

GOOD RECORD OF WASHINGTON PARISH

THE CHURCH OF THE EPIPHANY, Washington, D. C. (Rev. R. H. McKim, D.D., rector), paid up its missionary apportionment in full on the 18th of January. The rector

has now in hand about \$300 to be sent to the Church Missionary Society in England to aid it in its difficult financial situation. Contributions have also been made towards the serious deficiency reported by the Board of Missions, and it is the expectation of the rector to contribute to this deficiency at least \$500 before the summer.

NOTED ENGLISH PRIEST IN BROOKLYN

FOR SOME YEARS it has been the custom of the Rev. Andrew Chalmers Wilson, rector of St. Paul's Church, Clinton and Carroll streets, Brooklyn, to invite noted English preachers to "Preach the Lent." This year he has secured the Rev. Henry Herbert Leeper of St. Stephen's, Plymouth, for the services at 11 a.m. and 4 p.m. on each Sunday and for every Friday evening at 8 p.m. He will



REV. H. H. LEEPER

also conduct the Women's Retreat on March 26th, and the Mission which begins on March 24th and continues until Easter. Father Leeper is said to be one of the most remarkable preachers St. Paul's has ever had. He was born in India, of a clerical stock, but he comes of an Irish family whose ancestors originally came from Scotland. In his early life he attended the King's Lynn Grammar School, and on passing out won a gold medal which was given to him personally by King Edward VII. He was graduated from Trinity College, Dublin. For two years he was private chaplain to the Viscount Halifax, president of the English Church Union. Since 1902 he has been vicar of St. Stephen's, Plymouth, formerly St. Stephen's, Devonport, with a parish of 3,000.

On Palm Sunday and Good Friday all the ancient services of the Church are carried out at St. Paul's in their fullness and with great solemnity. The Three Hours on Good Friday will be preached by Father Leeper. On Maundy Thursday at 7 a.m. there will be a High Eucharist, and the Bishop of Quincy will bless the holy oils. He will also be the special preacher on Palm Sunday.

FUNERAL OF REV. DR. G. S. BENNETT

FUNERAL SERVICES for the Rev. George S. Bennett, rector of Grace Church, Van Vorst, Jersey City, N. J., since 1887, were held on Thursday, March 18th. There was a celebration of the Holy Communion for the family and a few friends at an early hour. In the afternoon the church was crowded. The long procession included, besides the large parish choir, the Bishop of Newark and about sev-

enty of the diocesan clergy, the vestrymen and wardens, the lay members of the Standing Committee, deputies to General Convention, Board of Missions, and other organizations with which Dr. Bennett had been associated. Bishop Lines read the first part of the burial office. The lesson was read by the Rev. William Brush, rector of St. Paul's Church, Jersey City, and president of the Council of Christ Hospital. The Rev. Pelham St. G. Bissell, assistant minister of the parish, read the concluding part of the service.

Interment was made the following day at New Milford, Conn., the Rev. John F. Plumb officiating.

DEATH OF SIDNEY B. DRAKE

AFTER A sickness lasting over ten weeks, Mr. Sidney B. Drake, treasurer of the diocese of Western Michigan, died on Wednesday, March 17th, at his home in Grand Rapids. He had been a prominent worker in St. Mark's Church since 1895.

Mr. Drake was born in Clarion, Pa., sixty-five years ago. He entered the service of the Standard Oil Company about a quarter of a century ago, and for many years has acted as the manager of that company for western Michigan.

Funeral services were held from the residence on Friday morning. Mr. Drake leaves a wife and daughter in Grand Rapids, besides two brothers and a sister.

DEATH OF MR. AUGUSTUS HALL

MR. AUGUSTUS HALL died at his home at West River, Anne Arundel county, Md., on February 9th, in the eighty-fifth year of his age. In the death of Mr. Hall the community at West River lost one of its most valuable and intelligent citizens, and Christ Church a most loyal and faithful member, for many years active in the vestry. He was directly descended from the Rev. Henry Hall, first rector of the neighboring parish, St. James', in 1698, who died in 1722 and was buried under the chancel of the old church and to whose memory there is a window in the present church. Mr. Augustus Hall closely resembled his distinguished ancestor in the force and attractiveness of his character. He was laid to rest in his family lot in Christ Church churchyard.

BISHOP COADJUTOR FOR KANSAS

THE BISHOP OF KANSAS has issued a letter to the diocese, saying: "After two years of treatment for the heart trouble from which I suffer, I had hoped that we could postpone until later the election of a Bishop Coadjutor. In this I am disappointed, although somewhat improved in health. My first duty is to the diocese and I should be very unhappy if the diocese received harm because of any neglect of mine. I therefore call for the election of a Bishop Coadjutor for the diocese of Kansas at the annual convention which meets in Grace Cathedral, Topeka, the 26th and 27th of May, 1915."

"Let us pray to our Heavenly Father to guide our suffrage to a presbyter strong and vigorous and filled full with the love of souls."

Bishop Millsbaugh has also set forth a prayer to be used prior to the convention. He has now returned to the diocese for the spring visitations after spending six weeks at Augusta, Ga.

MEMORIALS AND GIFTS

MRS. HARVEY J. PHELPS presented to St. Barnabas' Church, Havana, Ill., a solid silver baptismal shell, a thank offering for the gift of her first child, Harvey J. Phelps, Jr.

THE CHAPEL of St. Barnabas' Hospital at Salina, Kan., is being redecorated and a dossal is being provided for the altar. Bishop Griswold makes this his thank-offering for his recovery from the operation lately performed upon him in this hospital.

ST. CORNELIUS' CHURCH at Dodge City, Kan., is contemplating erecting a parish house, and has had tentative plans and drawings made. This has been made possible through a recent legacy of \$1,000 left to the parish by a citizen of Dodge City.

TWO MEMORIAL WINDOWS have recently been presented and placed in Trinity Church, Lincoln, Ill. A window in the baptistry, "Christ Blessing the Little Children," is given by Mr. Arthur Clark in memory of his mother Mrs. Betsy Ann Clark, and one in the lady chapel, "Ecce Homo," is in memory of Miss Alice K. Shipman.

BY THE will of Mrs. Daniel Butterfield, lately probated, the parish of St. Mary's-in-the-Highlands, Cold Spring, N. Y., receives a legacy of \$15,000, part of which is to be used for the building of a rectory, and the remainder for endowment. There are also large bequests for a library and hospital to be erected in the village of Cold Spring.

ST. MICHAEL'S CHURCH, Hays, Kan. (Rev. Frederick Thompson, Ph.D., priest in charge), is the recipient of an endowment fund of \$5,000, the income from which is to cover insurance and up-keep of the church property, any additional income to be applied to the general purposes of the mission. This fund is the gift of Mr. M. J. Treat, one of the communicants and donor of the church building itself.

A HANDSOME oak Bishop's chair has been presented to St. John Baptist's Church, Milton, Del. (Rev. Charles A. Behringer, rector), as a memorial to their parents by the children of Nehemiah Draper Welch, late senior warden of the parish, and Mary Whitefield Parker Welch, his wife. The memorial was dedicated by the Bishop on Friday, March 12th, at which time also a class was confirmed.

A MARBLE TABLET, in memory of Mrs. Frances Bellamy Partridge, who died a year ago, was recently placed over the family pew in St. John's Church, Phelps, N. Y., by her children. The tablet is hung beneath a similar memorial erected by Mrs. Partridge in memory of her husband, Samuel Selden Partridge, who died in December, 1913. Both Mr. and Mrs. Partridge were prominent benefactors of the parish.

UNDER THE will of the late John William Tipney, for over twelve years a vestryman of Trinity parish, Janesville, Wis., the parish is the residuary legatee of his personal property and after the death of the widow receives the homestead. The bequest will probably amount to \$1,000 and is to form a fund known as the "Tipney Memorial Fund," the income of which is to be used for the support and maintenance of Trinity parish. This bequest will bring the parochial endowment almost up to \$5,000.

A BEAUTIFUL memorial window was unveiled on the Fourth Sunday in Lent in St. Luke's Church, Atlanta, Ga., in memory of Mr. and Mrs. Sidney H. Phelan, former members of the parish. The gift was made by the children—Mrs. Ulric Atkinson, Mrs. Harry Wright, Mrs. Earnest Dallis, Mrs. J. W. Goldsmith, and Messrs. Malcolm G. Phelan and Leman Phelan. The Rev. C. B. Wilmer spoke of the service of the two here memorialized.

The window is made by Heaton, Butler & Bayne of London, reproducing Hofmann's "Boyhood of Christ."

A HANDSOME bronze tablet was unveiled at St. Mark's Church, Newark, N. Y., on Sunday, March 14th. It was the gift of Joel H. Prescott of Buffalo, in memory of his father. The tablet is Gothic in design, with lettering in Gothic Old English and bears the following inscription:

"TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
JOEL H. PRESCOTT,
1815—1902.

One of the founders and for more than fifty years vestryman and warden of St. Mark's Church."

ANNOUNCEMENT is made of the foundation at the Berkeley Divinity School of a fellowship, or "scholarship with the privilege of graduate study," by the gift of \$10,000 from Mrs. Susan M. Watson, wife of the late Rev. John Henry Watson, a graduate of the school in the class of 1871. The scholarship is in his memory and to bear his name. He was for fifteen years, from 1877 to 1892, rector of the Church of the Good Shepherd, Hartford, and at the time of his death was officiating in the Italian Church of San Salvatore in New York City, and giving unselfish and friendly help in other places. Mrs. Watson is a daughter of the late Rev. Dr. E. A. Hoffman, Dean of the General Theological Seminary in New York. Her gift will be an incentive to advanced study and a great encouragement to the work of the Berkeley School.

IN THE chapel of the Episcopal Theological School, Cambridge (Rev. George Hodges, D.D., Dean), there has recently been erected, through the generosity of Mrs. Frederick Atherton of Washington, D. C., a memorial window designed by Frederick Stymetz Lamb, artist, and executed in the Lamb studios, New York, under his personal supervision. Its double Gothic openings are filled respectively with figures of Dean Berkeley on the left and John Wesley in the opposite panel, each in his day a valiant defender of the truth. The divines are in Genevan gowns with the starched bands and wigs of their times. The portraits have been most carefully considered by the artist for accurate data, and the effect in position is most successful artistically. The window presents a strong appeal as a "Sermon without words." The inscription of dedication at the foot of the window reads as follows:

In loving memory of
ELLEN TROWBRIDGE TILTON
Born 1841—Died 1910

This is the first of a proposed series, each of the openings to be filled by a group of other fathers of the Church.

ALASKA

P. T. ROWE, D.D., Miss. Bp.

Rev. G. E. Renison Appointed Chaplain to the Territorial Legislature

THE REV. GEORGE EDWARD RENISON, rector of Trinity Church, Juneau, Alaska, has been appointed chaplain to the territorial legislature of Alaska, which convened for its special session at Juneau on Monday, March 1st. Mr. Renison has been in charge of the work in Juneau for almost five years, and his appointment as chaplain of the Alaskan legislature bears evidence not only to the good influence of our Church in the far North but also to the esteem in which he himself is held.

ATLANTA

C. K. NELSON, D.D., Bishop

Bishop Nelson Speaks at Chapman-Alexander Revival—Successful "Preaching Services"

THE SUNDAY evening preaching services,

organized by Dean John Atkinson of St. Philip's Cathedral, have grown so in attendance that new quarters have been secured in one of the large auditoriums down town. Standing room only was announced there last Sunday evening, after over a thousand had been seated.

AT THE Chapman-Alexander revival services last Friday evening, which are being held for a month under the patronage of the various Protestant churches of the city, Bishop Nelson made a ten minutes' address, expressing congratulations and God speed. He said that such meetings as these were not to be judged so much by their methods as by their purpose, and it was not his business to criticize their methods. He did express deep sympathy in their purpose and results.

DURING THE latter part of Lent there will be given in Atlanta Gaul's *Holy City* by All Saints' choir, and Stainer's *Crucifixion* by St. Philip's Cathedral choir. The Rev. Troy Beatty will preach at the Cathedral.

AT THE recent celebration of his fifth anniversary as rector of All Saints', the Rev. W. W. Memminger said that the two greatest achievements of the parish were its co-operation in the Rev. Henry Phillips' work in the La Grange Mill Settlement and the support of Holy Innocents' mission in a needy section of Atlanta. At this mission, recently, Mr. Memminger baptized sixteen children and one adult. This is a work where social service is being done on scientific lines—the only work of this kind being done by the Church in Atlanta.

BISHOP NELSON has returned from Savannah, where he was the preacher at the Lenten services for several days.

ARCHDEACON WEBBER will preach in Atlanta during Passion Week.

COLORADO

CHARLES S. OLNSTED, D.D., Bishop

Noonday Services—Archdeacon Webber Conducts a Mission

AFTER YEARS of desultory effort and flagging success the noonday Lenten meetings in Denver are rousing great enthusiasm under the second year's direction of the Church Club of Colorado. The Tabor Opera House was already filled the second week of the three weeks' programme, Archdeacon Webber of Boston being the speaker. The first week the speaker was the Rev. Irving P. Johnson of Faribault, and the third is Bishop Partridge of Kansas City. All denominations in the city join in the attendance, although not in the choir or offices. There is no charge for admission—all charges are already met. Mr. Innes, leader of the municipal band of Denver, leads the music with a number of instruments. Services will be omitted during Holy Week, the churches and all denominations having their own services daily during that week. Already these noonday services have given great impulse to the universal observance of Lent by special attendance at public worship.

ARCHDEACON WEBBER is conducting a parochial mission at St. Peter's, Denver.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Convention Date—Death of Mr. D. W. Thompson
—Social Service—Missions

BY APPOINTMENT of the Bishop the annual diocesan convention will be held in Christ Church, Hartford, Tuesday and Wednesday, June 8th and 9th.

IN THE death of David W. Thompson at his late home in Bridgeport on the 11th inst., St. John's Church in that city has lost a

THE LIVING CHURCH

faithful communicant and the diocese a devoted layman. Mr. Thompson was son-in-law of the late P. T. Barnum.

THE REV. DR. SAMUEL HART, Dean of Berkeley Divinity School, will read a paper on "Prayer Book Revision" at the Easter meeting of the Hartford Clericus.

AT A recent parish meeting, the members of St. Peter's parish, Plymouth, postponed action on the re-building of their church, which was destroyed by fire last month, until after Easter. It is probable that the new church will be built upon a different site.

THE RECTOR of Christ Church, Middletown (Rev. Henry S. Whitehead) is doing an excellent work on behalf of the patients in the State Asylum for the Insane in that town. He has the hearty coöperation of the institution authorities.

AT THE last meeting of the social service commission, committees were appointed to watch pending legislation on matters relating to temperance, child labor, education, and Sunday observance, with instructions to appear before the committees favoring or opposing such bills at the present session of the state legislature.

AT A RECENT meeting of the diocesan missionary committee it was voted that the secretary be requested to communicate with the Archdeacons of the diocese, requesting that the Easter meeting of each archdeaconry be devoted to a conference on missions, and that special effort be made to have laymen attend this meeting, and also that regional conferences with the provincial secretary be arranged for, in order to reach every part of the diocese.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop
Death of Widow of Former Governor Stockley

ST. PAUL'S CHURCH, Georgetown, recently lost its oldest communicant by the death of Mrs. Ellen Anderson Stockley, widow of Governor Clark Stockley of Delaware. She died on March 4th and the funeral was held on Saturday, March 6th, Bishop Kinsman and the rector of the parish, the Rev. S. D. Van Loan, officiating.

EAST CAROLINA

T. C. DARST, Bishop

Rev. J. W. Chapman in Wilmington—The Every-Member Canvass

THE REV. J. W. CHAPMAN, missionary in Alaska, spent March 17th to 20th with the Wilmington churches. He was the special guest of St. James' parish, which has recently made itself responsible for his missionary stipend.

THE VEN. THOMAS P. NOE, Archdeacon for the white work, is devoting his energies almost exclusively to the preparation for the diocesan every-member canvass, in which he has been one of the leaders.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Noonday and Other Lenten Services—Infirmary Board Meets

BISHOP PARTRIDGE of West Missouri spent the week of March 8th in Louisville, and in addition to speaking at the noonday services delivered five addresses in some of the city churches, gave a stereopticon lecture on the life of Christ and scenes in the Holy Land, and addressed the Richmond School, and the Kentucky Home School for Girls. His visit will long be remembered in Louisville. A feature of the noonday services this year is the offering taken daily at the door for the

relief of the unemployed. The experiment of admitting women as well as men to the noonday services has been amply justified. Aside from the large number of women who attend daily, communications have been received by several of the speakers this year from working girls and other business women, testifying to help and encouragement they have received.

AT THE special Lenten services held on March 12th at the Church of the Advent parish house, after the usual routine business and reports a stereopticon lecture on Foreign Missions was given by Mrs. Harry Dumesnil. The remaining time was occupied by Bishop Partridge, who gave a most interesting and enlightening talk on mission work in China and answered a number of questions asked from the floor. The offering, as at all these meetings, was devoted to work in Alaska. This was by far the largest and most successful of these united meetings, the attendance being considerably over two hundred women, besides a number of the clergy. Immediately after, at the special service of the Woman's Auxiliary, Bishop Partridge spoke to a congregation which taxed the seating capacity of the building. The offering was devoted to the Bishop's fund for diocesan missions.

AT THE annual meeting of the board of trustees of the Norton Memorial Infirmary (a Church hospital in Louisville) the annual election of officers was held. Bishop Woodcock declined the office of president, which was made vacant by the resignation of Joseph G. McCulloch after over twenty years' service. The new president elected was Cushman Quarrier, who had been a member of the board for more than twenty years; John J. Saunders was chosen vice-president, and George A. Robinson, Jr., secretary. The hospital is in excellent condition, having a splendidly equipped plant; it is purposed to add a nurses' home as soon as sufficient funds are raised.

MARYLAND

JOHN G. MURRAY, D.D., Bishop
Parents' Educational Meeting—Lecture Courses—Parish Notes

WITH A VIEW to increasing the coöperation of parents in the Church's effort for religious education, and quickening the life of the Sunday school itself, a meeting of the fathers and mothers of the pupils of St. Michael and All Angels' Sunday school, Baltimore, was recently held in the parish house. The clergy, members of the vestry, officers and teachers of the Sunday school, and parents of the pupils gathered in the large school room, and after an introductory address by the rector, the Rev. Dr. Charles Fiske, listened to very helpful address by the Rev. William C. Hicks, rector of Emmanuel Church, Cumberland, on the subject, "The True Basis of Influence in a Teacher of Religion." The subjects for discussion were: "What the Parents can do for the Sunday School," and "What the Sunday School can do for the Parents." The speakers were Miss R. Belle Brooks, a teacher in the Sunday school and also in the Eastern high school, and Mr. George C. Thomas, a member of the vestry. A social half hour followed.

IN ORDER that the women of the parish might come to know each other better and thus work together more congenially, the women of Christ Church, Baltimore (Rev. Dr. Edwin B. Niver, rector), recently met in the parish house. About 125 women were present. A delightful luncheon was served, and addresses were made by Miss Sallie Carter, Mrs. Morris Tyson, Miss Kate McLane, and Miss Pascault.

A VERY interesting series of illustrated lectures on "A Pilgrimage in the Holy Land,"

is being given in the parish hall of St. Luke's Church, Baltimore, by the rector, the Rev. Edward D. Evans. The Rev. Mr. Evans spent some time in the Holy Land three years ago and assisted in an Easter service in the Church of the Holy Sepulchre at Jerusalem. While the Turk-Italian war was going on he journeyed through the Holy Land in a carriage, studying native life and customs. The views he is showing were produced by the American colony in Jerusalem. The first lecture touched on Jaffa, Jerusalem, Olivet, Bethany, Jericho, Jordan, the Dead Sea, and Bethlehem. On March 26th the subject will be "Nazareth, Galilee, Native Life and Customs, Damascus, and Baalbek." The third and last lecture on April 15th will be on "The Holy City, Calvary and the Sepulchre, the Holy Fire on Easter Eve and Other Ceremonies."

TO CLEAR a deficit in parish expenditures amounting to \$450, and to start a fund for the redecoration of electric lights, the ladies of the permanent committee of St. Anne's Church, Annapolis (Rev. Dr. J. P. McComas, rector), at a bazaar held in February in the Bladen Street Armory, Annapolis, netted \$846.44.

MUCH INTEREST has been manifested in a series of sermon-lectures, being popular studies in early Church history, which the Rev. Dr. Charles Fiske, rector of the Church of St. Michael and All Angels, Baltimore, is delivering on successive Sunday evenings. Some of the subjects are as follows: A Martyr-Bishop and his Famous Letters; The Saint who Entertained his own Murderer; The Lawyer-Bishop who Opposed the Pope; The Bishop who Stood Alone against the World; The Bishop who Turned the Emperor out of Church; The Golden-Tongued Preacher who Died in Exile; A Fashionable Preacher who Denied the Faith; A Christian Philosopher Born out of Due Time; the Young Man who was Saved by his Mother's Prayers.

THE EIGHTH anniversary of St. David's Church, Roland Park (Rev. Dr. T. C. Foote, rector), was celebrated on March 3rd, with a festival service, at which the Bishop made an address. A dinner followed, after which the choir gave a musical.

DURING THE week of the fifth anniversary of the rectorate of the Rev. Dr. Charles Fiske at the Church of St. Michael and All Angels', Baltimore, Dr. and Mrs. Fiske were surprised by members of the Women's Guild and the Junior Daughters of the King, who presented Dr. Fiske with a handsome easy chair, and Mrs. Fiske with beautiful gifts of silver and china.

THE REV. MARCELLUS KARCHER, rector of All Hallows' parish, Anne Arundel county, who has been ill for some time, is now under treatment at a hospital in Baltimore. His services are being kept up by his faithful lay reader, Mr. Eugene P. Childs, and by the kind assistance of neighboring clergy.

ON THE evening of March 17th, the Rt. Rev. L. R. Brewer, D.D., Bishop of Montana and known throughout the Church as "the father of the apportionment," was in Baltimore and preached at the Church of the Ascension on the subject of "Missions and the Apportionment."

MILWAUKEE

W. W. WEBB, D.D., Bishop

Service for Girls' Friendly Society—Quiet Day for Women at the Cathedral

THE FIRST admission service of St. John's branch of the Girls' Friendly Society was held Sunday afternoon, March 14th. Mrs. Lyman, the diocesan president, presented the candidates to the chaplain. Twenty members, six working associates, and two honorary associ-

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ates were admitted. Besides the rector, the Rev. F. H. Stedman, the Rev. Messrs. Holmes Whitmore, A. H. Lord, G. F. Burroughs, and W. H. Stone took part in the service. Letters were read from the Bishop and Dean Delany, who were unable to be present. The choir also assisted in the service, and the large congregation present helped to inspire the newly admitted members of the society and added to the impressiveness of the occasion.

A QUIET DAY for women will be held at All Saints' Cathedral on Tuesday in Holy Week, to be conducted by Dean Delany. The day will begin with the Holy Communion at 8 o'clock, and there will be arrangements for breakfast and luncheon for all attending. An invitation is extended to all Churchwomen to be present, and it is requested that those accepting will notify the sisters at Bosworth Hall, 228 Juneau avenue, not later than Monday.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop
Announcement of Convention Date

THE ANNUAL convention of the diocese of North Carolina is appointed to meet in the Church of the Holy Trinity, in Greensboro, on Tuesday morning, May 18th.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Clerical Union—Mission Held at Carnegie—
Church Parochial Club

AT THE March meeting of the diocesan clerical union, held at St. Peter's parish house on Monday, the 15th, the Rev. Dr. J. R. Wightman read a paper on "The Aim of the Board of Religious Education." A committee appointed to consider holding regular services in city institutions consists of the Archdeacon of the diocese, the Archdeacon of Pittsburgh, and the Rev. F. O. Johnson, rector of Christ Church.

AT THE Church of the Atonement, Carnegie, during the week beginning March 15th, the Rev. C. J. De Coux, Archdeacon of the diocese, gave a mission, preaching every night, holding a service for women on Thursday afternoon, and for children on Friday afternoon.

THE LIBRARIAN of the diocesan Church Periodical Club, Mrs. H. C. Westervelt, has lately been very busily engaged in the preparation and sending out of two "traveling libraries," the first undertaking of the kind in which the Pittsburgh branch of the Woman's Auxiliary has been engaged. The work indeed is rather a new branch of the general work of the club. One went to Bolton Landing, a remote point on Lake George, and was a general library of sixty-one volumes of good fiction, travel, biography, a few religious books, and some children's books. The second library went to Graniteville, S. C. It was a children's library of seventy-six volumes. The books for these libraries are contributed by members of various parishes, and are selected by the librarian from the large number of books sent her. Each library has a book case to contain the books, and a crate in which it may be shipped from one point to another as soon as the books have gone the rounds of the village or town to which they were first sent. The book case bears a plate stating that the library is the gift of the Woman's Auxiliary of the diocese of Pittsburgh, and on the inside of the door is a catalogue of the contents. The cost of the book case, crate, and shipping has been furnished by members of the Auxiliary and others interested in the scheme. The cost of each library has been about \$12. Two more libraries are under way.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

The Appeal of the Board of Missions—Parish House Planned in Pawtucket

Most of the churches in the diocese are taking up with enthusiasm the appeal of the Board of Missions for a special offering of \$400,000. It is mentioned and commented upon in the parish papers and from the pulpits and there is every indication that the appeal will meet with a generous response. Trinity Church, Newport, will devote its Easter offering to missions this year.

AT THE close of the illustrated lecture on St. Mary's Orphanage, delivered at St. Paul's Church, Pawtucket, by the Rev. Herbert C. Dana on Monday evening, March 15th, there were shown on the screen the plans for the new parish house, which have been accepted. The Rev. Marion Law, rector of the church, spoke of the occasion as being an historic one, as these plans were shown for the first time. The parish house will be in use some time next winter, and will be supplied with every essential convenience. The plans were drawn by Mr. Gorham Henshaw, architect, and the building will cost in the neighborhood of \$35,000.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Convocation Meeting at Marysville

CONVOCATION met in St. John's Church, Marysville (Rev. Mark Rifenbark, rector), on Tuesday and Wednesday, March 16th and 17th. Eleven clergymen were present, including the Bishop, and several lay delegates from neighboring parishes also attended. Tuesday's programme consisted of addresses and papers by the clergy, and on Wednesday Bishop Moreland held "quiet half hours" for clergy and people. The congregations at all services were large and included representatives from outside the Church. The Bishop and clergy considered plans for the coming diocesan convention, which will be held in Sacramento beginning on the evening of Tuesday, May 11th.

Salina

S. M. GRISWOLD, D.D., Miss. Bp.

Bishop Griswold Resumes His Visitations—Hospital Work—Every-Member Canvass

BISHOP GRISWOLD has entirely recovered from his recent operation, and has begun making visitations.

ST. BARNABAS' HOSPITAL in the city of

Salina, the Church Hospital of the district, is busier now than at any previous time in its history, with one exception. The need of such an institution is amply demonstrated, but most of the patients are unable to pay for their care, thus making it necessary to solicit funds from time to time for the maintenance of the work.

GRACE CHURCH, Hutchinson, the rectorship of which has lately been assumed by the Rev. M. L. Kain, expects soon to enter upon an every-member canvass of its communicants. With this end in view some of the men of the parish have been meeting with the rector every Sunday afternoon to learn about the proposed plan.

AT THE Cathedral Church in Salina congregations are slowly increasing, and more and more strangers find in its services what they need in the way of religious ministration, and after a while become regular worshippers there. The Bishop is giving a special course of sermons on Friday nights in Lent.

THE LOCAL Lutheran congregation at Minneapolis, during the absence of their own minister on a recent Sunday, came in a body and worshipped with our Church people in St. Peter's Church. Both guests and hosts evidently appreciated the visit.

SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.

Death of Rev. W. A. Tucker

THE NEWSPAPERS of last week report the death, under deplorable circumstances, of the Rev. William Alfred Tucker, a colored priest in charge of St. Agnes' Church, Miami.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Bishop Osborne Announces Date of Annual Synod—His Trip—A Successful Mission

THE BISHOP has appointed May 19th and 20th for the meeting of the annual synod. The place of meeting, as usual, will be St. Paul's Church, Springfield.

RECENT LETTERS from the Bishop report that he and his cousin, Miss Ethel Drew, who is with him, have had a delightful time in Kingston, Jamaica. They were on their way to Cuba at the time of writing, and expected to spend a week or two there. They planned to leave Cuba on the 23rd of March for New Orleans and to arrive in Springfield on the

ROYAL Baking Powder

ABSOLUTELY PURE

The Prudent Housewife Uses No Other

Contains No Alum

Saturday before Palm Sunday. The Bishop had improved very much in health.

A SUCCESSFUL mission was held March 7th to 14th at St. John's Church, Decatur (Rev. W. D. Stires, rector). In spite of the fact that the city was under a quarantine for scarlet fever, which made it impossible for any children under 16 to attend and of course kept many parents at home, and also that the mission was held during a hotly contested city election, large crowds attended all the mission services, taxing the capacity of the church. The local newspapers devoted much space to the mission and speak in the highest terms of the good accomplished by the missioner (Rev. William Baker of Bloomington) not only to the local Church but to the entire community. The question box and the instructions on the Church became dominant features of the mission and the closing service was described as "the most impressive ever held in any church in Decatur."

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Confirmation Class of Prisoners—Missions Established—Libraries

BISHOP GAILOR confirmed a class of prisoners in St. John's chapel at the penitentiary during a recent week's stay in Nashville. The class was presented by the Rev. Eugene T. Clarke.

FIVE MISSIONS have been established and are being served from St. Raphael's House, Monterey. A new instructor and a new nurse have been added to the staff. There are now some sixteen in the household, of whom over one-third are postulants preparing for university or seminary.

ABOUT A DOZEN of the Church Periodical Club traveling libraries are now being used in middle Tennessee, and they are very effective mental stimulants. Mrs. Joseph Roberts of Goodlettsville controls their movements.

ST. PETER'S CHURCH, Nashville (Rev. Eugene T. Clarke, rector), has recently organized a prosperous men's club.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Fire in Chapel of the Good Shepherd—Lectures—Quiet Days—Sunday School Institute

A DISASTROUS fire occurred at the chapel of the Good Shepherd in North East Washington (Rev. Cornelius S. Abbott, Jr., vicar), Wednesday, March 10th, at 4:30 P.M. The cause of the fire is unknown. The entire interior of the church was damaged, and all except the walls and the floor will have to be pulled down. Services are being held in the parish hall as usual every Wednesday and Friday at 8 P.M., with Holy Communion Thursday at 10:30 A.M. The Lord's Day services are as usual. The Sunday school has to be divided up into several parts in the parish hall and some classes are conducted in private homes. The insurance on the building was \$4,000, with \$1,000 on the contents.

AT THE Churchman's League lectures the Rev. Frederick Edwards, vicar of Grace chapel, New York, delivered a very helpful lecture, March 9th, on "How may the Church socialize the fundamental principles of the spiritual life?" On March 16th the Rev. James H. McIlvain, D.D., rector of Calvary Church, Pittsburgh, Pa., delivered an able address on "Salvation: Is it personal or social?"

THE REV. WILLIAM L. DE VRIES, D.D., of the Cathedral staff had a quiet day for women in the Bethlehem Chapel of the Cathedral, Wednesday, March 17th, with Holy Communion at 7:30 A.M., Morning Prayer and address at 10 A.M. Bishop Harding had

Communion at 11 A.M., with address by the conductor. There were also services and addresses at 12:30 P.M. and 3 P.M., closing with Choral Evensong at 4 P.M.

FR. MCVEIGH HARRISON, O.H.C., will conduct a quiet day for the Girls' Friendly Society and other women on March 29th in St. Paul's Church.

THE SUNDAY SCHOOL INSTITUTE of the diocese convened in the parish hall of the Church of the Epiphany, Thursday, March 18th, at 7:30 P.M. Addresses were made by the Rev. Horace W. Stowell of Rock Creek parish, the Rev. Christopher Sparling of St. John's Church, Georgetown, D. C., and the Rev. C. W. Whitman of St. Agnes' chapel.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Lenten Services—Quiet Day

BISHOP McCORMICK took the noonday services in St. Mark's Pro-Cathedral March 15th to 20th, speaking on "Love."

THE REV. JAMES WISE, rector of the Church of the Holy Communion, St. Louis, conducted a quiet day March 18th in Grace Church, Grand Rapids, which closed with a conference for clergymen and parents on the subject of Christian Education.

DEAN FRANCIS S. WHITE was the noonday speaker at the Majestic Theatre, Chicago, March 15th to 20th.

THE REV. HERBERT H. FOX, rector of St. John's Church, Detroit, preached at the union service in St. Mark's Pro-Cathedral, March 17th, advocating family worship and parental devotion to Christ as the greatest factors in Christian education.

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"It was the same next day and I had to get it right along, because when we would get to the table the question, 'Have you any Grape-Nuts?' was a regular thing. So I began to buy it by the dozen pkgs.

"My husband's health began to improve right along. I sometimes felt offended when I'd make something I thought he would like for a change, and still hear the same old question, 'Have you any Grape-Nuts?'

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WESTERN NEW YORK

W.M. D. WALKER, D.D., LL.D., D.C.L., Bishop
Brotherhood Conference in Buffalo

THE SENIOR and junior assemblies of the Brotherhood of St. Andrew in the city of Buffalo held their annual Lenten conference at Trinity parish house on Thursday evening, March 11th. The Rev. John Dow Hills of Bellevue, Pa., preacher at the noonday services at St. Paul's that week, addressed the conference.

CANADA

Clerical Notes—War Enlistments—Soldiers Confirmed

Diocese of Columbia

A LARGE congregation was present in the Cathedral at Victoria to hear the farewell sermon of the Rt. Rev. Dr. Doull.

Diocese of Fredericton

THE VERY REV. CHARLES DE VEGER SCHOFIELD, Dean of Fredericton, has been appointed Dean of Columbia and rector of the Cathedral Church at Victoria, in succession to the Rt. Rev. A. T. Doull, recently elected Bishop of Kootenay. He will take up his duties on Whitsunday. The Rev. Canon Scovil Neales, rector of Sussex, succeeds Dean Scofield.—THE REV. R. A. ARMSTRONG has been appointed a Canon of Christ Church Cathedral, Fredericton, to succeed the late Canon Clarence P. Hanington.

Diocese of Huron

A BEAUTIFUL lectern was presented to the church at Glanworth by the women of the parish, in memory of a former rector.—THE PLAN authorized by the diocesan synod last June, called "The Ember Pennies Scheme," has already been introduced into sixty parishes, where it has caused the offerings for theological education to be largely increased. Another good result which it is hoped will be brought about by the scheme is the more regular observance of the Ember prayers.

Diocese of Ontario

AN ORDINATION service was held by Bishop Bidwell in the Church of St. Mary Magdalene, Napanee, the first Sunday in March, when three deacons were advanced to the priesthood.—ONE OF THE oldest of the clergy in the Canadian Church, the Rev. Canon Loucks, celebrated his eighty-seventh birthday March 1st. He received many messages of congratulation.

Diocese of Quebec

SINCE THE outbreak of the war nearly one-third of the men students of the University of Bishop's College, Lennoxville, have enlisted for service overseas. In addition, the bursar and registrar is on leave of absence and has received a commission in the Forty-second Highlanders. A special meeting of the council and executive of convocation is to be called shortly, in order to see what privileges can be granted to those students enlisting. It is probable that all students in good standing who are accepted for service overseas will be granted their year, and those who are in their final year will get their degrees. Among the graduates of Bishop's College at the front are three chaplains to the first contingent.—THE PREACHER at the men's service in the Cathedral, Quebec, March 5th, was the Rev. H. M. Little of the Church of the Advent, Montreal.—THE REV. CANON SHREVE, rector of St. Peter's Church, Sherbrooke, has been appointed rector of the Cathedral, Quebec, and Dean of the chapter. Canon Shreve has held parishes in Nova Scotia and in the state of New York.

Diocese of Saskatchewan

THE MOST serious matter to be discussed at the last meeting of the diocesan executive

committee was the curtailing of expenditures to meet the stringency of the times without too greatly crippling diocesan missions. While the seriousness was fully recognized, the feeling was hopeful throughout.

Diocese of Toronto

IT WAS announced at the March meeting of the diocesan board of the Woman's Auxiliary that the annual meeting will commence in St. Anne's parish house May 4th. The March meeting of the Auxiliary was held in the new parish house of St. Mary the Virgin, Toronto.—BISHOP SWEENEY held a special Confirmation service in St. John's Church, Toronto, March 7th, when two of the men of the second contingent, who wished to receive the rite before proceeding to the front, were confirmed.—THE BISHOP presided at the annual meeting of the Deaconess and Missionary Training House, Toronto, March 11th. The report was very satisfactory.

Educational

THE RECENTLY published bulletin of the Berkeley Divinity School contains the catalogue of officers and students for the current years. The students number twenty-seven, of whom six are seniors, seven middlers, nine juniors, four special students, and one a student in Hebrew from Wesleyan University.

Under the head of substitute and special courses, with particular reference to candidates dispensed from Hebrew, a course is announced as offered this year on modern social reform movements. The alumni service and reunion will be held this year on Tuesday, June 1st, and the ordination will be on the following day. The next academic year will begin on September 21st. The bulletin contains the by-laws adopted by the trustees as regulations for the election of alumni trustees, and with it have been sent to the alumni nomination blanks to be filled out and returned to the secretary before the second Monday of April, that an election may be had and completed on the day before the ordination.

AT THE CHAPEL of the University of Illinois a Lenten mission study course on life in Japan is being conducted by Miss Fanny Greene, long-time resident in that country. The Lenten programme offers daily Evensong, three Eucharists during the week, and a series of instructions on Wednesday evenings. Every Sunday evening there is held a student's conference—a special occasion outside the regular Sunday services. Among the subjects of conference have been: "Christianity among the Aliens," "Prayer," "Church Unity," "The Use of Symbols, Reverence, and Self-examination." The Rev. Allan W. Cooke of Tokyo conducted the first of these conferences, and was also guest of honor at a breakfast and social reunion of the seventeen Japanese students at the University. On this latter occasion Mr. Cooke spoke at length in the Japanese language and Mr. Sakini responded for the students. The attendance has been excellent at both week-day and Sunday services. Through the gift of the congregation, the loan of two dozen devotional books, and the courtesy of the librarian, there has been placed in the reading room of the university library a shelf of literature marked "Reading for Lent."

AT THE Gambier summer school, which will be held June 16th, 17th, and 18th, Bishop Webb will give three spiritual addresses, Dr. F. J. Hall will deliver two lectures on St. Paul and modern Christology, Bishop Reese will speak and hold a conference on the rural Church, the Rev. Prof. Leighton will give two lectures on some theological speculations of the present day, and the Rev. Dr. Milo Gates will speak and hold a conference on Church

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THE EXECUTIVE COMMITTEE of the Albany Cathedral summer school have published the tentative programme of the coming session of that institution, which will be held in the buildings of St. Agnes' School during the week beginning Monday, June 21, 1915. It is expected that courses will be offered by the Rev. Prof. Hall of the General Seminary on "The Supernatural and the Miraculous"; by the Rev. Prof. Fosbroke of Cambridge on some subject connected with the Prophets, exact topic to be announced later; by Prof. Vida E. Scudder of Wellesley on "Social Problems of the Present Time"; and by Prof. W. R. Newbold of the University of Pennsylvania on "Gnosticism." The Rev. Dr. Lynch of the Church Peace Union will lead on "International Peace," and Prof. C. E. A. Winslow of the State Health Department will offer a conference on "Public Health and What the Clergy Can Do to Help." Two other conferences, one on "Missions," by a speaker from the Church Missions House, will be announced later.

The Magazines

"THE VATICAN and the War," an article by Mr. Robert Dell in the February *Fortnightly*, discusses the recent papal encyclical *Ad Beatissimi*. The Pope traces the war to the "absence of respect for the authority of those who exercise ruling powers." In our day "the poor who strive against the rich as though they had taken part of the goods of others not merely act contrary to justice and charity but also act irrationally, particularly as they themselves by honest industry can improve their fortunes if they choose." Brotherly love will not do away with classes but it will lead those in higher positions to "bring themselves down to those in a lower position and treat them not only justly but kindly and in a friendly and patient spirit, and the poor on their side will rejoice in their prosperity and rely confidently on their help." This language, Mr. Dell justly remarks, "sounds like the utterance of an elderly gentlewoman of about the year 1830. 'Bless the squire and his relations and always keep your proper stations.' The encyclical confirms other evidence that the papacy is wholeheartedly on the side of Germany and Austria. It is a scarcely veiled attack on France, and, in a lesser degree, on England and Belgium. Its whole burden is that the crimes of democracy are the 'root cause' of the war; the democratic countries engaged in the war are France, England, and Belgium. . . . On the other hand, Austria recognizes the Catholic Church as the religion of the State, and, although Germany does not, the relations of German Catholics with the government are very close and the Centre party has been one of the chief supporters of militarism."

The American Catholic Quarterly Review gives a reprint of the encyclical *Ad Beatissimi* in both Latin and English versions. Among several excellent historical articles in the same magazine we find one of special interest on "The Gutenberg Bibles." Some readers may not know that Lord Cranford, in 1886, planned to issue a facsimile reprint of the 42-line Bible. This project came to naught, but in 1910 a Paris publisher and a Leipsic publisher planned independently a similar reprint. An agreement was reached later between the two rival firms according to which the Frenchman withdrew his project, leaving his competitor the sole publisher of the first facsimile reprint ever issued. The work is published in two volumes of about 1,300 pages in folio and a third supplementary volume giving the history of the original. There are two editions to be had, the one on paper . . . costing \$212.50 for copies bound

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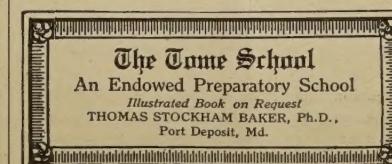
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In *The East and the West* the Bishop of Travancore and Cochin writes of "The strategic value of mass movements in India." "This wonderful awakening of the hitherto dumb and suffering millions of India," he says, "constitutes an opportunity for the Church which is perhaps the most precious it can ever possess for the evangelization of India." Prof. Griswold, writing in the same magazine on "The Mass Movement in the Punjab," says, "Many of the best and most enlightened Hindus are beginning to appreciate this work among the depressed classes and to commend it in the most sincere way of all—by imitation. The only vulnerable spot in the armor of Achilles was at the heel, and there he was pierced. The 50,000,000 'untouchables' of India constitute the Achilles heel of Hinduism."

THIS LITTLE WORLD

THE WAR has worked back to one of the two most interesting localities on the earth's surface. The possibility that there might be fighting about Jerusalem has been in the minds of observers ever since Turkey entered the conflict, but for Greek tradition and world history the region of the Dardanelles is quite as important as Jerusalem in Christian and Jewish thought. The name itself goes back to Dardanus, the founder of the Trojan race, and by his name one of the forts reduced on the edge of the plain of Troy is called.

In plain sight from the British and French warships was the stretch of beach on which for ten years the Greek galleys were drawn up, and the level valley where Hector killed Patroclus and Achilles avenged his friend by the death of Hector. Along this narrow strait went the ship *Argo* under the leadership of Jason. Here Xerxes crossed the straits on his bridge of boats; here Alexander made a pilgrimage to the site of Troy, and Julius Caesar meditated founding a world metropolis in honor of his forefather, Aeneas. At the narrowest point Leander swam the straits each night to meet his lady, Hero of Sestos; and the emulous Byron followed his example. The narrow course of the straits, flowing with swift current out from the Black Sea at the north, fairly bristles with historic and poetic associations, dating back to the myth of Europa, who crossed its waters on the bull's back. It is the meeting place of Europe and Asia. East and west of its waters reigned the two Greek cultures of the Ionians and Dorians, to whose variety we owe so much of the charm and power of Greek influence in the world.

Every one must feel the changed face of war since the individual warrior cast his spear before the walls of Troy with the sole strength of his right arm, in reading of the newest British superdreadnought, *Queen Elizabeth*, throwing its shells twenty miles into an enemy's fort.—*Congregationalist*.

WHEN you go to prayer, your first thought must be: The Father is in secret, the Father waits me there. Just because your heart is cold and prayerless, get you into the presence of the loving Father. As a father pitied his children, so the Lord pitied you. Do not be thinking of how little you have to bring God, but of how much He wants to give you. Just place yourself before Him, and look up into His face; think of His love, His wonderful, tender, pitying love. Tell Him how sinful and cold and dark all is; it is the Father's loving heart will give light and warmth to yours.—*Andrew Murray*.



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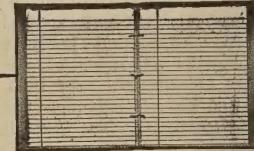
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